

A CATHOLIC LOOKS AT THE WORLD

THE Catholic knows that the view of the world which his faith teaches him is the right one and the only right one: not because he is naturally better equipped than others to arrive at the truth but because, supernaturally and through no merits of his own, to him has been given to know the mystery of the Kingdom of God. He knows that many of the subjects of that Kingdom are allowed to take advantage of their King's "being in a far country" to remain in a chronic state of revolt against Him. And so he is not hopelessly perplexed at the temporary triumph of evil in the world, nor disconcerted by the spectacle of God's redemptive love being scorned, God's promises and threats alike disregarded, even God's existence doubted or denied. This is a fallen world, and he does not expect to find perfection in it, least of all in that section of it which is still unregenerate. For him to doubt either the wisdom or the power or the goodness of God, because of the moral chaos around him, or the frequent defeats of the Church, or the miserable lot of so many human beings, is unthinkable. It is a first principle of his faith that God is infinite in all perfections and, therefore, can never do wrong or act unwisely or suffer real defeat. He is sure there is an answer to every riddle, even though he cannot see it, that God's Providence mightily reaches from end to end and ruleth all things sweetly. If anything astonishes him, it is that so many professing Christians, who have, in faith-illuminated reason, the key to all problems, allow themselves to doubt God's abiding interest in His own creation and speak as if He were not the origin and support of all being and the main source of all activity. It would almost appear that the world has gone astray through ignorance of merely natural theology, in spite of the illumination and support that science has received from revelation.

The benefit, then, of faith to the faithful lies not so much in its full explanation of the various problems of existence or in its providing a complete remedy for all human ills, as in the assurance that problems are finally explicable and the evils really destined to be cured. The world will remain

fallen to the end: human perfectibility, entire and permanent, will never be realized on this earth. Notwithstanding, our faith urges us to extend the work of redemption as much as possible: the slogan of the Catholic is—"Let the Gospel [or good-tidings] be preached to every creature." The Catholic worker for human betterment sets no limits to his hopes, yet is patient under their non-fulfilment. It is for him to sow and to water, whilst leaving the increase to God. Would that the essential apostolicity of the Catholic profession were fully understood: that members of the Church always realized their obligation of "trading" with their talent of faith. There is so much for them to do in this country and elsewhere.

Here in this country we are facing the new year in a chastened mood. The prolonged coal-stoppage has ended in the defeat of the miners all along the line. The drift back to work under pressure of necessity, which has been gradually gathering in volume during the last four months, compelled the mens' leaders at last to make the best they could of a bad job. It is still a bad job: there is no lasting settlement in the coal-fields. The main object of a just war is to restore peace violated by some injustice: war is the means, peace the end: if a real peace has not been secured, the war has not been won. How fruitless, in that as in every other aspect, has been this mining-dispute. All men of all parties, even the most narrow-minded and selfish, realize now that class-war is war on the nation, a suicidal conflict lacking the support of common-sense, the sectional advantages of which, supposing there are any, are far out-weighed by the common loss. Plenty has been said during the past years about the conditions of just warfare between nations. It is time that men realized what are the conditions needed to save war between classes from being grievously sinful. Hitherto, the question has been too little considered, although the phenomenon has been with us for generations, growing in intensity from year to year. We need not recall the outrageous oppression to which the principles of "Manchester" economics exposed the working-classes, as soon as the industrial system developed. It should remain a burning and painful memory to all who love mankind, and hate the inhumanity which is bred by the worship of Mammon. It must be borne in mind by all who wish to understand the mentality of the working-class to-day, for, until the prin-

ciples of that godless school are formally repudiated by employers of labour; until capitalists make evident that they regard a living wage as a first charge on industry and do not welcome unemployment as a means of cheapening wages; until, in a word, the whole idea of a proletariat—a propertyless class forced by necessity to work for hire on behalf of others—is definitely abandoned by economists as a normal feature of industry, Capitalism will be rightly suspected by Labour, and the class-antagonism born of injustice will persist. Nay, as Labour grows better organized and stronger, and as Capitalism, on its side, federates itself more thoroughly, future conflicts are likely to be more frequent and severe, unless both parties come to see that their several interests are best secured by devotion to their common interests. There is of course a difference of economic principle which, if universally held, would prevent any fusion between them. Those who deny to the individual any right to hold property, because many holders of property have abused the power it confers, clearly cannot unite, in any national and lasting association, with believers in private ownership. However, it is very doubtful if the great body of British workers are convinced Socialists, desirous of making the State the owner and controller of all main economic processes: they are against Capitalism in so far as that system seems to deprive them of certain rights and hinder their natural development: but if they are inclined to Socialism as an alternative, it is because no other has been adequately put before them.

As we have said, the country is in a chastened mood, depressed by the waste and the futility of labour disputes, and ready to follow any guidance which promises release from the economic morass into which doctrinaire Will o' the Wisp have led it. The owners apparently are sobered, as well as the men, by the appalling results of this prolonged strife, for there are no reports of victimization, or of unduly harsh conditions of re-employment being imposed. Moreover, there have been a series of pleas in the press from responsible men for a change of heart on both sides, a "new spirit in industry," which shall make such experiences as we have passed through impossible in future. With these pleas every Catholic must be in sympathy: they are the echoes of what has frequently been uttered by his spiritual leaders: they are in full accord with the spirit of his Faith: indeed,

their fulfilment, in aspiration if not in effect, is a duty which his Faith imposes on him.

For a man or a woman to be Catholic all through is a rare enough event: when it occurs, we say, "lo! a Saint." Acceptance of the whole divine revelation "on the testimony, teaching and authority of the Catholic Church," into which he has been baptized, marks off the Catholic intellectually from the rest of the world, but, unless his belief influences his whole outlook on life, he is too apt to be in some way affected by his non-Catholic surroundings. Catholics become jingoes and militarists because they do not realize the limits God's justice and charity set upon patriotism. Catholics fall in with the practice of un-Christian economics, because they have never reflected on their social duties in the light of faith. Catholics sit down tamely under unjust laws because they fancy it wrong to criticize or oppose their government. Catholics do not re-act in protest, as they should, to indecency in art, literature, and the drama, because they have allowed their spiritual senses to be dulled through contact with a worldly atmosphere. And so on: the salt not unfrequently loses some of its savour. Nor is this surprising. It is an uncomfortable thing to be a thorough Catholic in a world which is almost thoroughly pagan: it is essentially a martyrdom or a bearing of witness, for the Christian must confess Christ here below or be denied by Him hereafter.

Here, then, there is great opportunity for "bearing witness." In no other department of human activities has the Catholic conscience in the past been so clouded and dumb, as in this very matter of industry. Even professed philanthropists a century ago wrote and spoke of the working-classes as if they were some sub-human race on whose hard and constant toil the leisured class might repose and enjoy life, and Catholics, struggling at the time for elementary citizen-rights, after centuries of unjust proscription, were then in no case to denounce effectively the oppression of the poor which their creed brands as one of the deadliest of sins. But now, freed in these last months from the last links of penal bondage, we should try to realize more fully our providential rôle in the vast non-Catholic community in which we are placed, and prepare ourselves to execute it.

It is not easy to keep the facts in mind or to appreciate their real bearing, so accustomed are we to the present system,

so inapt to imagine any other. Evil is wrought by want of thought more than by want of heart. It is a commonplace that, viewed as a means to general human welfare, our present capitalist system has broken down. How badly broken down is succinctly set forth in Cardinal Bourne's celebrated Pastoral of 1919—

There are millions of people [wrote his Eminence] for whom the necessary conditions of life are never realized. All their lives they are forced to be content with dwellings that are badly built, unfit for a growing family and wanting in ordinary conveniences. They are tied by the exigencies of their daily toil to a particular locality, and must perforce put up with the accommodation that they can find. Their weekly income will never rise beyond a miserable pittance: before their eyes is ever the spectre of the possibility of unemployment. But there is nothing in the nature of things to render such a condition in any way necessary Such conditions are clearly unnatural and abnormal.

In these last words the Cardinal answers those who plead that "the iron laws of economics," and not human volition, are responsible for the oppression of the worker. Capitalism, not in itself but as worked now and in the past, has produced the terrible state of things depicted above, so revolting to the Christian conscience. When Almighty God imposed on fallen man the necessity of working for his livelihood, He was far from intending that that work should be an obstacle to his spiritual development. Man must be humanized before he can be Christianized. Writing in June last to his Archdiocese of the mass of workers, his Grace the Archbishop of Liverpool used the following plain and forcible words—

The hard fact, from which there is no escape, is this: that millions of human beings in our industrialized society have nothing whatever but their wages to subsist upon. So long as private enterprise [*i.e.*, Capitalism] can fulfil its primary social function of providing a family living wage for those necessitous millions, it can justify its existence. When it fails in its primary social function, it stands self-condemned: and no pleading on the score of economics can save it. The poor must live: and, if private enterprise cannot provide the worker with a living,

it must clear out for another system which can. It cannot be allowed to cumber the ground.

These are the words of Christianity and common sense alike. Capitalism as at present conducted is notoriously failing in its primary social function—the decent livelihood of those which it employs: it cannot even employ all that are employable. Under this system—to quote the Cardinal again—"the poor man is forced to struggle for his living wage, obtained too often at the cost of strikes which paralyse industry. The rich are led to think that the acquisition of wealth is the main object of life, and the strike is fought by the lock-out. . . . Meanwhile there is wealth in plenty to satisfy both workers and capitalists." And he concludes that the root problem is how to distribute more equitably the surplus wealth which is the joint product of labour and capital. If, then, industrial society is sick of a moral disease, issuing in widespread injustice, and if the diagnosis has been accurately made and the remedy clearly pointed out by our spiritual leaders, is it not fitting that Catholics should be foremost in denouncing what is wrong and working for its removal? Yet, as far as we know, no Catholic employer of labour has thought to set forth in the Press the sound and simple teaching of Leo XIII. on industrial evils. The papers have been full of suggestions from earnest and prominent people as to how Peace in Industry can be secured, showing that there is a widespread feeling that the old inhuman Political Economy must be formally and finally discarded and industrial relations brought again under the moral law. But there was no prominent Catholic amongst the writers. Here was a chance for stating the Christian remedy emphasized by the Pope, which, indeed, many non-Catholic writers have got some grasp of—the visible identification of the interests of Labour and Capital by admitting, for instance, the workers to a share in profits and management. The diffusion of property is the Church's ideal because, without it, human dignity, the integrity of the home, the mental and spiritual development of the individual, can hardly be secured and maintained. It may be that we have no great Catholic employers, like the brothers Harmel of Rheims, to run their businesses on purely Christian lines and as an object lesson to the world. It may be that Catholic employers see no way out of the present un-Christian system, being too deeply

implicated in traditional practices and too few and weak to shake themselves free. But the very meagre support given by the Catholic laity to the C.S.G., the one society instituted to propagate Catholic social teaching, and to the College actually founded at Oxford to enable Catholic working men and women to spread sound principles amongst their fellows, shows only too clearly that in the case of very many their Catholicity has not permeated their whole outlook.¹ The only means of preventing the desperate and futile experiment of Socialism being tried as a means of curing our social ills, is the education of public opinion to appreciate the better remedy afforded by Christian principles of justice and charity; and those, therefore, whom the Faith imbues with such principles are morally bound to assert them, vigorously and without delay. It was about thirty-six years ago that Pope Leo wrote—

Everyone should put his hand to the work which falls to his share, and that at once and straightway, lest the evil which is already so great become through delay, absolutely beyond cure.

Have we, indeed, delayed too long? The evil has doubtless grown more inveterate, yet the atmosphere was never so favourable for the ventilation of those principles. The spectacle of two large classes of the population engaged in a prolonged and suicidal conflict to the utter disregard, not only of their own true interests, but of the welfare of the community to which they belong, has shocked the public conscience. Men have become aware of the growth of a spirit of hatred and distrust which is corroding the bonds of human society. They have seen men endowed by nature with reason and foresight fly in their disputes to the weapons of unreason, as if there were no other means of settling quarrels, and as if a labour stoppage ever settled anything save the doubt as to which party could hold out the longest. We have now reached a peace of exhaustion, but there is little sign yet of a return to reason. What prevents peace is what we have implied above—that miners and owners have different ideals of industrial welfare: the former want State

¹ The fact that the C.S.G. was founded expressly to propagate Pope Leo's teaching and has an Archbishop for President, and that the trustees of the Labour College are the four Archbishops of this country, seems to carry little weight with the Catholic capitalist, who calls every attempt to humanize and Christianize labour-conditions Socialism, and cannot see that the only effective safe-guard against Socialism is Catholic social teaching.

ownership as an instalment of Socialism, the latter the continuance of what Mr. Chesterton calls Proletarianism, *i.e.*, the treatment of human beings as mere tools in the making of profits. Now, there is nothing intrinsically wrong about the nationalization of a particular industry, provided it be urged only as a measure of expediency and not because private ownership is immoral. Nor is the wage-system in itself morally unsound, for labour is a marketable commodity, although in a class by itself and demanding exceptional treatment. But the ideals of the extremists of both sides, of which these aims are partial expression, are opposed not only to each other but to Christian morality as well, and Catholics fail in their duty if they do not proclaim this fact. The rights of private property and enterprise, duly conditioned, are at the root of Christian civilization: on the other hand, the labourer is worthy of his hire, *i.e.*, has a just and constant claim to the means of decent subsistence in return for his work. If industry as at present conducted is incapable of providing that subsistence, it must be conducted otherwise: so much Christianity demands, although it cannot be charged with the task of devising means.¹ That form of Socialism which would shift the whole motive of human endeavour to an altruistic basis and make "welfare" not "wealth" the goal of enterprise, although noble and inspiring, ignores realities too completely. It might succeed with an unfallen race to which the exercise of justice and charity was natural, but it demands such a high and permanent level of general probity as to make it wholly impracticable as things are. Men will work for themselves first, but their self-regard should always be modified by the general good. What Catholic teaching could insist on would in itself be enough to revolutionize industry—*i.e.*, the control of human acquisitiveness by the re-establishment of the conception of the Just Price. Our whole industrial trouble springs from usury in one form or another, asking too much for goods and services, wanting to be rich quickly or without labour, seeking personal advantage to the common detriment.

Industrial relations are only one section of human activi-

¹ It is much to be desired that Catholics should give very earnest attention to the scheme of equating labour and capital, outlined in a pamphlet entitled "Wanted!! A Practical Solution to Britain's Industrial Problem" (Mowbray: 1s.), wherein "Labour-shares" are ranked with "Money-shares" in the division of profits. The scheme has apparently been worked with success in New Zealand, and it is hopefully discussed in *The Christian Democrat* for November, 1926, p. 177.

ties, although a vastly important one, wherein as Catholics we have obvious and pressing duties. Even more incumbent on us as members of the world-wide Church is it to insist upon the application of the moral law to international dealings. Peace abroad should be our aim as well as peace at home. This periodical may claim to have been fairly consistent in upholding the ideal of peace even in the heart of the war: as a Catholic paper, it could do nothing else. Although the only justification of the war, as of war in general, was that it was necessary in order to defend and restore peace, too many regarded that awful necessity, and still regard it, as a means of asserting national might, of expressing racial self-conceit, of winning markets, of weakening rivals, of seizing as much as possible of the material goods of the earth, and, since these objects are always indefinitely attainable, they persist, in the midst of peace, in planning and preparing for further conflicts. There are multitudes in every country who, as a matter of fact and not necessarily through conscious malice on their part, are financially or otherwise interested in the permanence of war, at least as a feature to be counted on in the intercourse of nations. So little has the idea of international co-operation, of judicial arbitration of disputes, of the universal advantage of peace, of the comparative waste and futility of warfare influenced that portion of public opinion which is vocal, that the whole press, except for the most part that professedly Catholic, has reverted to the old idea of constant diplomatic duels between the Powers, and the papers of 1926 speak the language of a dozen years ago. Here is a specimen just to hand from the *Saturday Review* (December 11th):—

In Italy's relations with foreign powers, there are also significant features. We do not refer to the report, apparently well-founded, that France has moved her whole fleet down to the Mediterranean, but to the sudden set-backs of Fascist foreign policy. A few weeks ago Italy was making remarkable progress in her policy of concluding treaties with her neighbours: now Spain, indignant at Italian encouragement of Colonel Macia's plans of invasion, has broken off treaty negotiations: France is seething with bitterness: Jugo-Slavia is furious at Italy's Balkan policy, especially at the new Italo-Albanian treaty; and Turkey is quite convinced Rome is planning a war against her in the Spring.

This language is not peculiar to the *Review* from which it is taken. The affectation of intimate and accurate knowledge, and the misleading personification of vast communities, embracing people of very different political views, are only common journalistic form. "France is seething with bitterness," for instance, may only mean that some paper has published an angry article from some firebrand like "Pertinax." At most, the machinations and manoeuvres can refer only to the few politicians at the moment engaged in representing—often how inadequately—their respective countries, not to the dumb patient masses whose highest good, apart from their integrity and honour, is peace and friendly intercourse with other nations. This, then, is the mentality that the Catholic is faced with, looking at the world: hardly anywhere will he find an earnest, intelligent, advocacy of peace on Christian lines: almost everywhere will he see preparations for war, appeals to force, distrust of arbitration, accusations of bad faith, open international rivalry, and a shrieking, sensational press emphasizing every ground of dispute, and sowing suspicion with cynical irresponsibility. On the other hand, here, too, as in the industrial conflict, he can gather clear and definite guidance from his spiritual leaders, Popes and prelates and theologians. Although the Vatican Council had no opportunity to define authoritatively the rights and wrongs of international relations, the Church's lawgivers have in the meantime put beyond reasonable dispute the moral conditions for a just war, and her Pontiffs have preached incessantly the need and the obligation of counteracting the forces—national selfishness, misguided patriotism, racial arrogance, imperialism and the like—that lead States into conflict. The ideas of a universal League of Nations, and a World-Court of Arbitration are fully in accord with Catholic teaching and, however imperfectly realized at present, they may reasonably and rightly count upon Catholic support. There is an unhappy tendency amongst Catholics, against which all are not sufficiently on their guard, to exaggerate the profession of their patriotism and to express suspicion of any limitation of national independence, lest the common accusation of owing allegiance to a foreign power should seem to have some grounds in fact. Newman has answered that charge once for all in his "Letter to the Duke of Norfolk," showing that love of country must in every conscientious man be subordinate to love of God, since our abiding city and our ultimate citizen-

ship are not here. In virtue of our membership of the Church Universal, we are in one sense internationalists already, or rather supra-nationalists.

Hence arises the seeming paradox that the Catholic, whilst recognizing in all lawful authority the authority of God, is more than ordinarily keen to resist any unjust exercise of authority. Nowhere, save in Catholic theology is it clearly and courageously taught that an unjust law is no law, not binding in conscience and only to be obeyed, if obeyed at all, on grounds of expediency or to prevent scandal. And the justness of a law is determined by its accord with the law of God, however expressed. Hence it is the duty of a Catholic readily to obey the civil Government, but at the same time to determine with care whether any particular ordinance is entitled to obedience. After all, in this he claims no more than any conscientious man who is not a believer in State absolutism. The civil authority has no guarantee of rectitude. Human history, past and present, is full of instances of unjust laws manfully resisted. Were it not for the Christian conscience everywhere, the authority of the State would often degenerate into tyranny. There are those who say that the reason why the Freemasons were able to persecute the Church in France during the last few generations was that French Catholics had an exaggerated respect for "la loi" as such, quite irrespective of its moral force, and made no effective resistance to injustice. However that may be, the recently-announced intention of Cardinal Maurin, Archbishop of Lyons, of sanctioning in his diocese schools conducted by religious which are now forbidden by law, and even of himself founding a religious congregation for the purpose, shows the true Catholic spirit, and his challenge will, we trust, awaken such a *retentissement* throughout France as will help to bring about the repeal of the anti-clerical legislation.¹ Our own experience here shows how necessary is eternal vigilance to preserve our educational liberties. Our duty, both as Catholics and as citizens, to the democratic State is to aid it to know and respect the moral law.

Apart from these specific points regarding domestic and international peace and justice, there is much in the moral and religious state of modern society to stimulate Catholic

¹ A hopeful sign of a return, even amongst non-Catholic French lawyers, to the old Catholic conception of law as being necessarily an ordinance in conformity with reason, may be seen in an "Enquête sur les droits du Droit" (Edit. Spes : Paris) lately published.

activities. Outside the Church, the acceptance of revealed truth is everywhere weakening and, with the disappearance of the sanctions of faith, Christian morality too is losing more and more of its influence. There is no need in this case to search for remedies. They are those which we learnt in our Catechisms—the love of God shown in obedience: the love of our neighbour shown in kindness. Not merely the learned or the influential, but all Catholics, can engage in this campaign against the recrudescence of paganism. In a powerful series of articles appearing in the *Catholic Times*,¹ Father Owen Dudley diagnoses the chief evils corrupting society to-day to be modernism and materialism—modernism which denies both Fall and Redemption, and the Godhead of Christ: materialism which denies God Himself and the future life. Against these evils must Catholics strive, for their prevalence is largely due to the failure of Catholics to live up to their creed—to bad Catholics in the first place, and in proportion to ignorant Catholics, to ill-educated Catholics, to luke-warm Catholics, to worldly Catholics. Apart from the courageous and conscientious putting of their faith into action, Father Dudley suggests to Catholics a combined organized effort to counteract the flood of lying and lubricity that constantly issues from the press. False teachers can best be refuted by an exposition of the true doctrine: the cult of the obscene by upholding pure ideals in literature. It is a task in which Catholics are already busily engaged, by means of their press and by such agencies as the C.T.S. and the C.E.G., but they are fighting mainly as *franc-tireurs*, and would be more effective if better organized. It is a task to absorb all our energies, for the evil has made great headway, and we can rarely find effective allies amongst the sects, whose witness is often obscured by the follies of Fundamentalism or the mistaken rigours of Puritanism. It is real warfare calling for the soldierly qualities of watchfulness, courage, cheerfulness and endurance.

To sum up: the Catholic looks at the world as the other side of the tapestry, the threads of which God's Providence is weaving into beautiful and eternal harmonies. His faith tells him that finally "all will be well"; his hope inspires him to work confidently for that happy end: his love sustains him in all the trials and perplexities that obstruct his path. He can do all things in Him who gives him strength.

JOSEPH KEATING.

¹ "England and the Future"; beginning November 26, 1926.

DISTRIBUTISM AND AGRICULTURE

THE reader who has read the title of this article has immediately asked the question "What is Distributism"? but not the equally important and equally necessary question "What is Agriculture"? In this difference in the public attitude towards the two things lies the key to nearly all the economic problems of the modern world. It hides a profound and fundamental truth.

Everybody thinks he knows what Agriculture is, and regards Distributism as a strange new theory, somewhat nebulous and probably experimental and risky.

Agriculture and Distributism are two of the oldest things in the world. They were born together and they are inseparable. When Distributism is separated from Agriculture, Agriculture is doomed to die. Agriculture is dying in England because Distributism has no place in the economic creed of the country. Agriculture flourishes and prospers in Denmark, Ireland, France, Spain, Italy and Poland because Distribution dominates the economic creeds of these countries.

Modern Commercialism has so clouded men's minds that it is necessary to insist on the fact that man must eat to live, because all that is commonly called up-to-date and progressive in our civilization behaves as if it were not true. You have only to state, for example, a few of the necessary and logical corollaries of the fact that we must eat to live to be told that you are mediæval, reactionary, and obscurantist.

For from the fact that a man cannot live without eating it follows that food is the first thing necessary to his continued existence, that the production of food is his first and most important work. From searching for food man soon found it more economical to take a seed which had fallen upon stony ground and plant it on fertile land. By tilling, the land became more fertile and man needed to search for fewer seeds. He invented the sickle, the scythe and the plough—tools which are as old as the history of the human race. This culture of the land, agriculture, was man's first job. Even in Paradise he had to tend a garden!

From the fact that land is needed for the planting of seeds, and that man must have dominion over that land to

develop and protect the corn whilst it is growing, man derives his right of access to the land. Since the land increases in value by the work a man expends on it, since its increased fertility results from its acquisition of the labour of the man and his expense of thought in the exercise of that labour—in other words, since part of the man is in the land—man has an inherent right to the land which thus contains something of himself—the right of ownership. And this is the fundamental fact of Distributism.

Thus it is that Agriculture and Distributism are equally old and equally necessary to men.

Everything goes to show that in the most modern "progressive" state of our civilization, as exhibited in England, for example, agriculture is considered, in practice, the least important instead of the most important of human activities.

London's vast millions are swelling annually. They are millions engaged in buying and selling, book-keeping, recording, transporting, and organizing, but few of them in producing. Unless they are fed none of them can do any of their presumably more important jobs. Yet the man who feeds them recently asked for a minimum wage of 30s. a week—*lower than any other labourer receives*—and he was refused!

The agricultural labourer has been encouraged to leave the land and go to the towns. There he may work for a bare subsistence wage, which he must continually fight to secure, or he may be paid a dole by the State for doing nothing, whilst the land he left lies idle, wasting the fertility which he and thousands of his forefathers gave it.

When he is fortunate enough to get work he builds ships, railways, and roads for the transport of food, for which we depend on other nations, thus exposing ourselves to starvation in war or in the event of the failure of our feeders.

Now, the economic creed which thus denies that man's first need is food, which prefers to keep its manhood doing nothing rather than producing food, which maintains its potential food producers in a state of industrial discontent or idleness or both, is called Capitalism. England was the birthplace, and is still the chief home of this creed. Its central doctrine is that the most just, most moral, and most economical state is that in which property (*i.e.*, land and the means of production) is owned and controlled by a few men, consequently rich in inverse proportion to their numbers.

Its apparent, but not real, antithesis is Socialism (or Communism), which does not differ from it fundamentally since it also stands for the concentration of property. It may be said to seek the logical conclusion of capitalism by making the few owners of property fewer still to the point of zero—when there are no individual owners at all, the State being owner.

Distributism is the real antithesis of Capitalism. It seeks to destroy Capitalism by increasing the number of Capitalists. In a Distributist State property is not in the hands of a few but as many as possible, the ideal condition being that in which every man is a Capitalist in that he is owner, of his land, his house, his tools, and in which as many men as possible are their own masters, receiving as much benefit as possible from their own labour. They do not receive the whole of it, for the State also derives a very considerable benefit from the multiplication of small owners. And this is particularly true in Agriculture.

Two of the chief and distinguishing factors of Capitalism are mass production and centralization. These factors are supposed to make for simplicity of organization and consequent economy in production. They do neither, because they depend on a number of economic fallacies. The first of these fallacies is that mass production is synonymous with intensive production.

If we consider the case of the large fruit farm of several thousand acres for the mass-production of fruit, it is a well-known fact that the amount of fruit produced per acre is much less than the amount per acre yielded by the small orchard on a small farm or small holding. The fruit is produced with less labour, it is true—and therefore *increased unemployment*. We economize in labour and then waste the labour we have saved.

Centralization in production demands a system of decentralization for the produce, entailing transport, selling agencies, middlemen and organization. When the earth yields a generous abundance of fruit, the decentralization or distribution of the produce breaks down. The cost of decentralization is too high in relation to the price obtainable, and vast quantities of food are wasted, whilst towns abound with destitute and starving people. Very often the mass-producer has to pay for labour to *destroy* his produce. What applies to fruit in this connection applies, though in a different manner, to vegetables, eggs, and milk.

On smaller farms and holdings, individually owned and controlled, where all kinds of foodstuffs are produced, the yield is higher. The land is more profitably employed. Under the fruit, for example, ducks and geese and poultry are run. The land is thus automatically manured, its insect pests are destroyed, and it will give a heavy yield of vegetables when being rested from livestock. The smaller quantities of surplus food can be conveniently handled by the grower and stored against scarcity.

For the past seven years I have been living in a small-holding of six acres, one of a group of holdings established on what was formerly considered unprofitable land. The local landowner who found it impossible to farm this land profitably, because of the decline of agriculture due to the taxation and overhead charges of maintaining the unproductive population under Capitalism, sold these sixty acres as the poorest yielding on his farm of nearly a thousand. These sixty unproductive acres now maintain, wholly or partly, some fifteen families, despite the middlemen who take heavy toll of their profits. From these holdings a very large quantity of produce, chiefly vegetables, eggs, fruit, and honey goes to feed the unproductive workers in the towns. The families on the holdings are sturdy, healthy and independent, worthy and fit to maintain the best traditions of British manhood and womanhood. They are taxed, directly and indirectly, out of all proportion to their earnings, but their mode of living is so economically sound that they can still carry on. They can obtain little or no redress for their political grievances because a Capitalist Government is not primarily concerned with agriculture. It has taken years of desperate fighting to gain a decision, for purposes of taxation, that a fowl is an animal and that poultry farming is husbandry!

The sixty acres which once grudgingly yielded a poor crop of oats now carries orchards, fowls, cows, goats, pigs, stocks of bees, and several large glass-houses for tomato growing. And by the increase in all these things England is the richer.

Under the Distributist system of individually-owned mixed farms, all the local workers are supplied with their various provisions on the spot. Thus a vast amount of the machinery of transport and organization necessary for the decentralization of mass-produced food, a machinery in itself unproductive and unprofitable and therefore uneconomical, is eliminated.

The doctrine of the Manchester School, "produce where the products can be most economically produced," stands on the local economy of labour in mass-production, and ignores the fact that labour saved on the spot in mass-production is either unemployed or expended elsewhere in distribution of produce. As Father Vincent McNabb has so often insisted, it implies the prime fallacy that production is an end in itself. Production is only a means, *the end is consumption*. The doctrine should be "produce where the products can be most economically consumed"—which is the doctrine of Distributism.

Capitalism was born in England and flourishes in England, as it does nowhere else in the world. Taxes are higher and unemployment is greater in England than anywhere else in the world. We can buy excellent imported food in England cheaper than home grown—not because the foreign cow yields more butter than the English, the foreign hen more eggs, or foreign land is more fertile, for the exact contrary is the case—English livestock is unequalled; it is not because it takes more labour to milk a cow or plough a field in England—it is because Capitalism is uneconomical, and because the Distributist system is so profitable that Distributist Countries can afford to sell their surplus food cheaply.

The industrialization of England under Capitalism, extending to agriculture, has resulted in an unprecedented decline in agriculture. Large tracts of fertile land are being underfarmed or not farmed at all. Under Distributism such land would be made accessible to small farmers and small-holders.

Capitalism and industrialization have made the position of England's squires and yeomen intolerable. It was these squires and yeomen who laid the foundations of England's greatness, and produced the men who earned for England the glory of her dominions. All this was done in the days before the blight of Capitalism fell on our green and pleasant land. It will be undone unless we can shake ourselves free of the parasite and stamp on it.

The real truth of the matter lies, of course, deeper than all this business of economics. Man has a body and soul, an individuality, rights, and a dignity born of the fact that he is made in the image of God. Capitalism regards man as material on the labour market, as a cog in a machine, and many more soulless things of the same nature. In that

Capitalism is immoral, and so we find, as we might so expect, that the principles of Distributism are found nowhere so well defined and strongly advocated as in the Catholic Church—in the philosophy of the Angelic Doctor, St. Thomas, and in our own day very admirably expressed in the famous encyclical of Pope Leo XIII. "Rerum Novarum."

The Distributist Movement in England is led by Mr. G. K. Chesterton. The moderns who oppose him fail to find any answer to his logic, and they have long ago abandoned the use of their intelligence in the attempt. A leading Capitalist newspaper recently could do no more than refer to him as "Mr. G. K. Chesterton, the humorist," when he attacked it. For the rest they can only cry in chorus that he is reactionary and desires to *go back to the Middle Ages*. Reason and logic failing them, they can only deny Distributism by an attempt to justify its antithesis of Capitalism and Big Business in Agriculture, on the ground that these modern things are "progressive" and in the natural course of progressive evolution of the human race and its civilization. "Towards what"? is a question which it is beneath their dignity to answer. They say that what is recent is *ipso facto* better than what is past. It is, of course, rude and stupid to ask why.

So that a state which was once healthy and is now sick unto death must not be restored to its former health because sickness, being more recent, is a better thing than health!

So a man who has taken a wrong turning on a journey may not retrace his steps to get on the right road again, he may not even consider the sun or the stars and take the footpath through cornfields and commons to regain his road further on! To save him from such folly, the true Progressive and Capitalist seizes the cornfield and the common, covers them with factories, and erects the notice, "No Road." From the factory he will generously provide the strayed and hungry man with a motor-car (but no food) to speed him on the road to . . . well, it does not matter where so long as he goes further. For it is a "progressive" axiom that he cannot go further and fare worse.

If you believe in the Capitalist conception of progress, you must either believe all this or believe that man was never sick and never made a mistake.

Alternatively, again, of course, you can find a prime fallacy somewhere.

G. HESELTINE.

MATTEO RICCI : AN APOSTLE OF CHINA

I.

CHINA to-day is suffering the birth pangs of a new order. Whatever it may turn out to be, it will mean the end of the privileged position of the foreign trader. We may find it useful, therefore, to recall the methods of intercourse practised by Europeans of the sixteenth century who entered China, not to make money but to win souls. Of these the eminent Father Matteo Ricci must surely be numbered one of the chief.

"A man with a curling beard and blue eyes, his voice like a great bell, was admitted to an imperial audience. He presented books, images, and other objects from his native country. He was intelligent, witty, and of manifold ability, understood our Chinese writings and could read whatever he had once glanced at." Thus did some unknown Chinese annalist describe Matteo Ricci, when in the first year of the seventeenth century he stood before the "Son of Heaven," Wan-Li. Yet Ricci was essentially of the sixteenth century. And if the centuries are merely a succession of types, the sixteenth may justly be called the century of the adventurer. A fierce restlessness seized upon the manhood of the time. Raleigh and Drake are almost hackneyed historical figures. To steer across perilous seas, to discover inviolate shores, to return with strange treasures from strange peoples, such were the dreams of many a sixteenth century youth. For it was just before the birth of this startling century that Christopher Columbus had died at Valladolid, and men were impatient to exploit the work of that daring navigator. Spaniards and Portuguese were venturing east and west, chiefly for gain it is true, yet not unmixed with the spirit of high adventure. Japan was receiving, though cautiously, the traffic of Europe, and merchants were knocking at the sealed gates of the Celestial Empire.

But while the high seas were being criss-crossed by growing trade-routes, the missionaries of the Church were penetrating into unknown and barbarous lands. Anchieta was paddling the Amazon; North America was taking its toll of Christian heroes; Silveira was preaching his desperate mission in South Africa, and greatest among the great,

St. Francis Xavier was saving souls by thousands in India and Japan.

But by the middle of this century Xavier's great spiritual adventure was drawing to a close. The Saint who thought in continents was dying upon a rock-bound island in the China seas. He had written to St. Ignatius: "I hope to go to China this year, 1552 . . . for when the Japanese hear that China has embraced the law of God, they will renounce more quickly the faith of their own sects." But not for him to add more laurels to his saintly crown. With his eyes scanning the distant shores of that impenetrable kingdom, God called this unwearied apostle.

Now there is a wonderful continuity in God's Providence. A pillar of the Church is fallen; who shall take his place? Lo! God raises up another. St. Francis Xavier died on the 27th of November, 1552, and already in the October of that year, on the sixth day, Matteo Ricci had been born.

Macerata, a beautiful town in the Papal States, was the home of Ricci's parents. It stands on a hill between the Chienti and Potenza rivers. The Apennines are always with it; but nearer is the Adriatic, of which it commands a glorious view. Of a noble family, Ricci's father held important official appointments in the city. But although boasting a University, this city possessed no suitable school to which the boy could be sent. A priest, therefore, Nicolas Boncivegri, who later became a Jesuit, grounded Matteo in the elements of learning. In 1562, however, the newly founded Society of Jesus opened a school there, and to this school at the age of ten the boy was sent, and for six years followed the course of humanities.

Already Ricci's father had settled his son's future career. He was to study law and fit himself for high administrative positions. Thus in the year 1568, at the age of sixteen, Ricci left Macerata for Rome, there to commence a career far different from that conceived by his father. For three years he worked at the study of law with a success that only intensified his father's bitterness when, in the year 1571, the young Ricci became a Jesuit novice.

There is a story told by Trigault, who translated Ricci's *Memoirs* into Latin,¹ that when Ricci's father received the

¹ "De Christiana Expeditione apud Sinas," etc. Antwerp, 1615. The Italian original is available in "Opere storiche del P. Matteo Ricci," edited by Fr. Tacchi-Venturi, S.J., Turin, 1910 (2 vols.). The few quotations from the *Memoirs* are made from Trigault.

news of his son's entry into the Society of Jesus, he hastened in great wrath to put an end, as he might have said, to the foolish nonsense in the boy's mind. But passing by Tolentino he was seized by an ague, and only when he vowed that his son should follow his vocation did the fever leave him.

The Roman College which Ricci entered for his noviceship was the home of great men and great movements. The religious history of the sixteenth century seems inextricably bound up with this magnificent foundation of Gregory XIII. For the next six years this was to be Ricci's home. By August, 1573, the first stage of the novice's training was accomplished, and Ricci took his vows on the Feast of the Assumption.

There now began a more specialized training in Philosophy and Theology; but, as he was gifted with a scientific turn of mind, much of the young student's time was devoted to astronomy and mathematics. And for these studies he had for tutor one of the greatest physicists of Europe, Christopher Clavius. An astronomer of first rank, meeting Galileo on equal terms, he merited and received the affection and deep admiration of that misguided genius. The Gregorian reform of the calendar was largely his work, and he was called by his contemporaries the Christian Euclid. To this professor Ricci owed in a large measure that extraordinary scientific knowledge which prepared and smoothed the way for his great mission in China.

Yet not by science alone could Christianity combat the subtleties of the Oriental mind. For the positive doctrine of the Church, the Roman College boasted a learned and holy faculty. But none more holy nor learned than Blessed Robert Bellarmine; and Ricci was to be not the least famous of his pupils.

Throughout the Society of Jesus there existed at this time a marvellous desire to take part in the new work of the foreign mission field. Letters were frequently read in the refectory of the Roman College, telling of the wonderful harvests that stood already white in the lands to East and West, and when in the year 1577, a broken labourer from the East, Father Martin da Silva, came to Rome to seek more and younger men for that strenuous mission field, Matteo Ricci volunteered for the work and was accepted. But he was not alone in this gallant offer; many others clamoured to be sent: five were chosen, and they are great

names in the missionary history of the East. Nicolas Spinola, Francis Pasius, Michael Ruggieri, whom we shall meet again; and Blessed Rudolf Aquaviva, who stands on the Church's roll of martyrs.

With the blessing of the great Pope Gregory XIII. bidding them God-speed, the five volunteers left Rome for Lisbon. By sea they reached Genoa, and thence they took the road to Portugal. For Ricci it was a lingering farewell to Europe. They came at last to Coimbra, that city so entangled in the early history of the Society of Jesus. And there the travellers rested. But resting to these eager young men was a relative affair—it involved several months of theological work. The Portuguese language, too, had to be mastered, for this was the tongue used in India. Later, King John III., of Portugal, received the travellers and asked, as well he might, how he could thank the Father General for giving him such splendid workers for his distant dominions. On the 24th of March, 1578, Ricci and his companions commenced the seven months' voyage that would take them to the Goa of St. Francis Xavier. He left Lisbon in a ship of happy name, the *St. Louis*, that recalled crusading memories. Not the least of God's great adventurers, he sailed away from the Europe he was never again to see.

Golden Goa had been founded for nearly seventy years when Matteo Ricci landed in India. It was in the spring of 1498 that the ships of Vasco da Gama, with their white sails emblazoned with crimson crosses, dropped anchor off the coast of Malabar; and India, lost since the thirteenth century, had been rediscovered. The ascendancy of the Turk in Western Asia had barred the land road to the East. Since Marco Polo, Europe had dreamed for three centuries of the fabulous wealth of Inde, and the Arabs who came to barter at Damascus and at Constantinople, only confirmed what many had been content to dismiss as the ravings of a mad Venetian adventurer. But when the Cape was doubled for the first time by Vasco da Gama, India and the East were thrown open to the Western world.

Some ten years later, Albuquerque, a Christian soldier and chivalrous, founded Goa: it was to become later the most interesting ecclesiastical city in the East. Thither was to be brought for its final resting-place the incorrupt body of St. Francis Xavier. Albuquerque had ruled for ten years, when he died, and the heroic days came to an end. India

fell into the hands of shallow intriguers and fortune-hunters; and when Francis Xavier came in 1548, Goa was a city of mixed blood and mixed vices. Among the Indian and African slaves, who had been hastily baptized, idolatry was rife. The Portuguese with their newly-found wealth and power carried themselves as the lords of a subject people. Goa is not the fairest page of their colonizing history.

Into this city then, came Ricci. As a training ground for work in the East it was a sadly ideal place. But in its bazaars, where was displayed the gorgeous merchandise of Asia, Bahrim pearls and corals, spices from Malay, he must have seen the silk and porcelain that came from the China he was to convert.

Still unordained, the future apostle was put to teach small boys in the old College of Santa Fé, a seminary for native priests. St. Francis Xavier had taken over this college from the Franciscans, and renamed it the College of St. Paul. It was now the Jesuit headquarters for their work in the East.

Ricci's variegated course of theology was at length completed and he was ordained priest. At once he was plunged into the work of the missions committed to the care of the Society. St. Francis Xavier had pushed his way down from Goa to Cochin, and in spite of innumerable obstacles had succeeded in establishing missions. Forty years later Ricci followed in his footsteps, and as a young priest learned the rudiments of missionary life.

Yet not in India was his lot to be cast; not amid the heat and squalor of native villages nor among the moral foulness of broken-down adventurers; but among a people subtle, refined, confident of their own civilization. From China was coming the letter of his Superior that would bid him to a work that bristled with peculiar and unexperienced difficulties. And first he would have to learn Chinese.

It was a language of innumerable dialects, for each province claimed its own; the script was hieroglyphic in form, with exquisite variations; tones, inflections, scarcely discernible by a stranger, which changed completely the meaning of a sentence; these last so delicate that often in casual conversation it was necessary to write either in the air or in the dust the elusive word; and above and different from each provincial dialect, was a common one used by cultured people—the *Litterati*—the language of the Court and Schools.

But having mastered the language, there remained for him

other problems no less difficult. To have blundered into China contemptuous of its civilization would have been to court failure at the outset. Its intellectual standards were almost equal to those of any European country. The influence of Confucius was felt in the universal study of moral philosophy. Astronomy was in some ways in advance of that of Ricci's own erudite countrymen. Both at Nankin and at Peking there was a fine observatory, and the total of stars counted exceeded the European calculation by five hundred. Mathematicians and Litterati were held worthy of the greatest reverence. The nepotism of European countries was unknown. All administrative appointments were strictly competitive and only Doctors, as Ricci named them, were called to the highest posts. The Mandarins (a Portuguese word) were only one degree below the Doctors and no less feared and respected. They were the Magistracy of the Empire. There was a wonderful organization of civil service. To each Province, eighteen in all, was appointed a Viceroy; while from the Imperial Palace at Peking were sent sixty magistrates entrusted with a roving commission to delate to the Emperor any violation of the law. Again, in every city, the elders would meet in congress once a year and talk of the Empire and its laws. Any departure from the jealous conservatism they were proud of, would subsequently be embodied in a memorial and dispatched to Peking.

Into this highly organized civil and social life, where dress and deportment were bizarre to a degree, where the omission of one tittle of its precious etiquette would evoke ridicule and contempt, it was Ricci's delicate destiny to penetrate; as delicate indeed as the glaze of its boasted porcelain or the tints of its painted rice leaves: as dangerous, too, as the fickleness of its cold and cruel temper.

But to this social and political self-sufficiency were added safeguards of a more physical nature. The Great Wall to the West, a desert to the North, a treacherous sea coast to the South and East, such were the barriers of China. But the Cross can never be denied. And yet, ironically enough, Nestorian monks, as is shown by the style of Si-gnan-Fou, were probably the first to preach Christianity to the people of this strange land; and that as far back as the Gothic wars that raged round the walls of Ricci's own Macerata.

For about two hundred years the missionary work of the Nestorians continued successfully, till intestine war and a

changed dynasty put an end to it. But from time to time up to the thirteenth century, various Popes dispatched missionaries to China, though with little fruit. Mahometanism made the journey perilous: many did not return, or, if they did, it was to announce that their mission had been a failure. Not till Nicolas and Marco Polo had been charged by the great Khan Kublai to demand from the Pope "a hundred wise men of our Christian Law" did hope appear above that hopeless horizon.

To the Franciscan, John of Montecorvino, belongs the honour of founding the first Catholic mission in Cambaluc (Peking). In 1298 John built his church. Ten years later Clement V. named him Archbishop of Cambaluc. Six Franciscans were made bishops at Rome, and sent to China to consecrate the heroic friar. Of these six, one was held up in Europe, two were murdered by Mussulmans somewhere in India; the remaining three, through many perils and adventures, reached China and consecrated John of Montecorvino first Catholic Archbishop of Peking (1308). The new archbishop governed his vast diocese for twenty years, and died in 1328. A successor, Brother Nicolas, was sent from Rome, but he died somewhere to the east of the Caspian Sea.

Still, a new life seemed promised to the Church in China when Benedict XII., at Avignon, received ambassadors sent by the Grand Khan. They brought a letter from the Emperor of Emperors, dated from Cambaluc, the sixth month of the Rat (1336), begging from the Pope his benediction and prayers, also material gifts in the shape of some western stallions. At the same time the Christians of the orphaned See of Peking begged the Pope to send them another archbishop.

The ambassadors returned, accompanied by four Franciscans, and reached Cambaluc in 1342. For ten years the new missionaries worked with amazing energy. Converts were made, churches built, distant provinces visited. But the Christian missions had entered China under the protection of the Tartar Emperors: there now arose another dynasty, stronger than the reigning Mongols, the grim conquerors from the House of Ming; and the Christians perished with their protectors. Through China thenceforth spread a confusion such as Attila spread through Europe. Houses old as the Great Wall were exterminated, families were

divided, traditions uprooted, whatever came from or with the Tartars was destroyed: in the chaos and strife the thin civilization of the West and its faltering missions were swept away. A sullen suspicion of all things foreign settled upon the country; it became a dark land, shut up in its own conceit, impenetrable, unknown.

We cannot wonder, then, that St. Francis Xavier two hundred years later should have regarded China almost in the light of a challenge. But we know that God called off the challenge. By the time Matteo Ricci was born and St. Francis Xavier had given up his soul, China was for all practical purposes as unknown an empire as it was to the monks of the seventh century, and to the Marco Polo of the thirteenth. Indeed, it remained for Ricci to prove to Europe that the Cathay of Marco Polo was none other than the China he was to evangelize; for Europe had long since lost its way to that end of the earth.

In a century then of unparalleled missionary enterprise as was the sixteenth, China presented itself as at once alluring and yet hopeless. In spite of repeated failure, attempts were constantly made to enter the forbidden empire. Ricci was only three years of age when Melchior Barreto, a Jesuit, came very near to forcing his way into the country. Under the protection of a powerful Mandarin (whence this favour we know not), Barreto spent a month at Canton. But one man for one month, in one city, unable to speak the language, could do little for China.

A son of St. Dominic also, Gaspar da Cruz, succeeded in reaching Canton, and remained there for a month; this was the limit assigned to the Portuguese merchants under whose protection and in whose company he had come. But at sundown he had to return to the ships lying at anchor in the river. By laws such as these was China made inaccessible to strangers.

And now a brighter day was dawning for China. By some mysterious means the Portuguese succeeded in obtaining possession of the town of Macao. It was built on a rocky promontory at the mouth of the Si-Kiang that went up to the great city of Canton. At Macao the Portuguese established a colony of some five or six hundred people. But across the narrow isthmus that communicated with the mainland, the Mandarins built a great wall, and in the wall a solitary gate. Through this gate alone, guarded by armed men, passed whatever traffic there was between Macao and

China. Macao as a colony was in a precarious position. In it no building could be erected without the permission of the Chinese officials.

It was in the year 1565 that the Jesuits asked for and obtained permission to build their house in Macao. In this house some ten years later stayed the Visitor to the Eastern Missions, Father Alexander Valignani. For nearly a year he devoted himself to a close study of the Chinese situation, endeavouring to find a solution to the overwhelming difficulties that encompassed any attempt to penetrate into China.

The career of Valignani merits larger treatment than is here possible. He was probably one of the world's greatest Missionaries. He realized that the methods heretofore employed in China had been haphazard. Men had endeavoured to preach by means of interpreters; that must be abandoned. It was of little use to send men there, such as, for India, St. Francis Xavier had asked, writing: "Any of our Society who are not fit for hearing confessions or preaching, or for discharging the other functions of the Society . . . would be of great use if they had strength of body and virtue of mind."

Again, the Chinese were a fastidious race: infinite tact must be used. They were conceited to a degree. Their pride of knowledge was unbounded. Therefore, the priests from the West should equal or surpass them in learning. Science and Mathematics were held in high honour among them; your missionary's knowledge must be more than elementary. They were extremely jealous of their national customs, these customs must be scrupulously observed. With the fruits of careful thought and minute observation before him, Valignani looked around for men fitted both by nature and education for such an arduous enterprise.

Now, there had sailed from Europe with Ricci, as we mentioned above, Michael Ruggieri, who, though less known than his successor, was to be the pioneer of the new method. While Ricci was finishing his theological studies in India, Father Ruggieri was summoned to China. This was in the July of 1579, and already Valignani had sailed for Japan, leaving behind him a detailed plan of campaign. First and foremost, missionaries must learn the language of the country. Ruggieri settled himself at Macao, and commenced the study of the Mandarin tongue. This was a task that many of his predecessors, with disastrous results, seemed to have shunned.

And even now the Portuguese at Macao smiled at the notion, and Ruggieri's own community discouraged him by their pessimism; while his superiors gave him so much work to do in the mission church, that he found no leisure for study. But a letter from Valignani, timely and strong, put an end to this.

For the student of Chinese there were no Chinese-Portuguese lexicons: all teaching would have to be done orally; and even this supposed a Chinese able to speak Portuguese as well as the dialect of the cultured Litterati and not the debased jargon that passed currency at Macao. At length was found a painter whose knowledge of the alien tongue was so limited that the brush had often to depict what the tongue could not express. For two laborious years did Ruggieri struggle with the strange idiom, until in the year 1581 he was able to accompany the merchants to Canton.

Thus he found himself in touch with the Mandarins, able to speak with them in their own tongue, and to show some knowledge of their literature. And surely he must be of some renown among his own countrymen, for did they not conduct themselves more honestly when he was near? To such an extent did he gain the confidence of the Chinese, that he was dispensed from the obligation of returning to the ships at nightfall. They even gave him free lodging. He was relieved also from the irksome company of the military guards, to which all strangers were subject.

Whether he spoke of religion to his new friends we know not; certain it is that he lulled suspicion; but the trading period came to an end and Ruggieri returned to Macao.

The new method then was a distinct success. More men trained like Ruggieri was all that was needed. Thus to Matteo Ricci, at Goa, came the call to China. Ruggieri had made the first breach. Ricci would penetrate and conquer the citadel.

The two missionaries met at Macao. In Ruggieri, Ricci would find a better master for the Mandarin tongue than Ruggieri had found in the painter. The first few months were spent in laying the foundation of that consummate knowledge of the language that so astounded the intellectuals of China.

Ricci had all the vigour and optimism of youth. He was only thirty. Joined to the boldness of a sixteenth century adventurer, was the courage of a Christian apostle. Not for long could China withstand him.

F. X. ROGERS.

(To be concluded.)

LESSONS FROM LOURDES

“**T**HE greatest of the Lourdes miracles is the resignation of the sick who flock here,” said a preacher, addressing an immense congregation of English pilgrims to Our Lady’s shrine during the Holy Hour before Midnight Mass in the Basilica. None of his hearers questioned his statement—not those who a few days earlier had witnessed the instantaneous cure, as she received the blessing of the Sacred Host, of a Portuguese girl (the doctors had thought she could not live to be carried on her stretcher the few hundred yards between the hospice and the Place du Rosaire where the procession of the Blessed Sacrament takes place); not those present who had helped to lower a man with a fractured spine into the bath at Lourdes two years before and had seen him there and then get off his stretcher and walk; not the girl who had herself been cured during that same pilgrimage of tuberculosis of the intestines and the hip as she was lowered into the bath for the first time, saying to herself, not the prayers for a cure, but those for the dying.

Of the great concourse at Lourdes only a very small majority can see these wonders with their eyes; only a tiny percentage of the sick are healed. But that greatest of miracles indicated in the sermon alluded to goes on continually for all to behold.

Many spectators, as they look upon those rows of litters and beds, at those quiet forms emaciated by illness, crippled to distortion, at faces blemished by hideous disease, in some cases covered to hide the worst; at the palsied, at the blind, at the trembling nervous wrecks; at little children born into one or other of those categories; as they witness the protracted anguish of parents unable to relieve the little sufferers—many beholding this gathering together of the infirm and the maimed at Lourdes for the first time must feel that they have never before been brought face to face with suffering, that they have never understood what it meant.

Those who travel in close association with the sick pilgrims on their often immense journeys know how patiently they bear what can only be described as the agony of discomfort

caused by aching weariness, sea and train sickness, thirst and sleeplessness; the tortures endured by certain cases as the stretchers are dragged through the doors or windows of the French train, or jostled in the crowds.

"But, if you were to question these sick," pursued the preacher of the sermon already quoted, "you would find that many who were among the greatest sufferers have come to beg graces not for themselves but for others, often to pray and to offer their sufferings through Mary's hands for the conversion of someone dear to them."

At Lourdes they find Mary near to her Divine Son, in all the simplicity of the days when she lived on earth. The Place du Rosaire may be filled with a crowd numbering ten thousand, French, German, English, Dutch, Italians, with a sprinkling from more distant lands—Brazilians, Americans, here a little company of Japanese, there a few natives of India. A babel of many tongues fills the air as the pilgrims go on their way to the Grotto, the Baths, the Hospitals, or to one church or another. There is no policeman in sight—none ever sets his foot within these precincts. But no police-drilled crowd could obey a signal as unitedly as this one responds to the message of a little tinkling bell. At the sound of it the multitude falls silent and kneels. Jesus of Nazareth is passing by. The golden umbrella-shaped canopy, borne by one server over the priest who is carrying the Blessed Sacrament to or from the Grotto or to one of the hospitals, bobs along as priest and server thread their way among the kneeling forms; as these bend low, the sick, raised in their wheeled chairs and beds, stand forth conspicuously.

"And it happened, as He went, that He was thronged by the multitudes."¹ "And they brought to Him all that were diseased."² The united hearts of these men, women, and children of all nations cry out to Him: "Jesus, Son of David, have mercy on us!"

Led thus by Mary quite simply to His feet, the pilgrims arrive at that happiness which all her servants associate with Lourdes, once they have been there; a happiness which dwells with them and draws them there again. It cannot be explained by earthly standards or processes of reasoning, any more than can the spiritual enlightenment which comes to them.

¹ Luke, viii. 42.

² Matthew, xiv. 35.

During his meals at the Hospice a little blind boy would splash the water from the Grotto served for the patients to drink on to his eyes, repeating in the midst of the chattering through the prayer he made so frequently, at Mass, at the Grotto, at the Baths, during the Procession: "O Lord, that I may see! O Lord, that I may see!"

It was his second pilgrimage. His faith, his fervour, his constant disappointment, would wring tears from the bystanders, but his sightless eyes were dry. He went away stoical, confident still. He would come again, he said. Whether his innocent prayers were destined to be heard in the end, or whether his part was to stand at the foot of the Cross with Mary, his Mother, she it was who was perfecting the little soldier of Christ.

Another small boy, a Protestant and a helpless cripple, had heard of the cures at Lourdes, and was sent there.

"It ought to be easy for a person like me to be cured," he said on the outward journey, evidently with the idea that his small size would make the miracle of his cure a relatively easy one. It was plain that the little traveller was day-dreaming, imagining himself coming home able to run down the platform to greet his mother, able to play and jump like other boys. The return journey found him outwardly the same but inwardly changed. At Lourdes he had learned to know Mary, and she had taught him to pray.

"I never prayed before," he said, "but I will now." And studying the pictured face of a saint at prayer which somebody showed him, he remarked: "If you prayed like that you'd be cured."

With these new-found graces he went home, a cripple still, but happy.

A young woman, returning in the same train from her second pilgrimage as helpless on her stretcher as when she started out, announced her intention of going back to Lourdes the following year.

"But I don't want to be cured," she added. "I used to long for a cure, but I don't want it any more now."

Someone asked her reason for this state of mind, but she did not attempt to explain it. The secret lay between her and the Blessed Virgin, who said to Bernadette:

"I do not promise you happiness in this life, but in the next."

How often while the assistants at the Baths at Lourdes are offering their united petitions for the cure of the patient whom they are lowering into the water—"Our Lady of Lourdes, pray for us! Our Mother, have pity on us"!—the quiet sufferer on the stretcher is saying, "Not my will, O Lord, but Thine."

At Lourdes the words of our Saviour in which He acknowledges works of mercy to the afflicted as done unto Himself, acquire a new vitality of meaning. There, in the name of Mary, the sick of all nations are harboured and fed free of cost, men of all classes of society find it a privilege voluntarily to work early and late, drawing wheeled chairs and litters and carrying stretchers, and women of all ranks accomplish menial tasks in the hospitals, serve the patients' meals, and attend on them throughout the day; there all alike, eager to serve Mary's Son, are brought to realize the inwardness of the divine phrase: "As long as you did it to one of these my least brethren you did it to Me."¹ And so when the thirty or forty helpers in both sections of the Baths, immediately before the doors of the building are opened to admit the patients, kneel all together and kiss the ground, they are actuated not only by Bernadette's example, but by a profound sense of their unworthiness to minister to the Crucified. For it is brought home to all who attend on the Lourdes sick how intimately sufferers in the mystical body of Christ are identified with His sacrifice for souls, are admitted into partnership in His work of redemption. During the blessing of the sick, when the Sacred Host is approached close to each stricken one in turn and all around pray with their whole souls for him or her: "Lord, if Thou wilt, Thou can'st make me whole"! there may be caught on one of those piteous faces a look of faith and resignation so perfect, of acceptance so sublime that it can only be a reflection of that light of sacrifice which first blazed forth from Calvary. It is as though, for a scarcely defined instant, the unveiled soul was revealed in communion with its God.

"Think," said the preacher of that unforgettable sermon, "what it means to suffer, not for a few days, as we may do ourselves in occasional illnesses, but day after day, week after week, month after month, year after year. In how many cases the sick who come to Lourdes have suffered from their

¹ Matthew, xxv. 40.

cradles, and they go away without having been cured, condemned, humanly speaking to suffer until they reach their graves. But they go back, *cheerful and resigned*."

All pilgrims to Lourdes have witnessed this, its outstanding miracle, have watched the brancardiers loading up the stretcher cases on to the ambulances for their return journey to the station at which, but a few days before, they who had been pronounced helpless incurables had yet arrived so full of hope that they would be cured. There is all the bustle of departure; the statues and other souvenirs for those at home are packed round the helpless forms; here and there, from among the rows of waiting stretchers on the ground, a thin, often a twisted, hand is held up to shake that of one of the Hospice nuns; there is a buzz of farewells, the doors of the ambulance are clapped to, the brancardiers take their places on the step.

"Hail Mary, full of grace," begins their leader.

"Holy Mary, Mother of God," answer the others and the sick together, and the car is put into gear and moves off to the accompaniment of the murmur of the rosary. Not a groan is heard, not a tear is shed. The sufferers go with smiles on their faces, their rosaries in their hands.

Thy name, O Mary, is as oil poured out.

Thy servants have loved thee exceedingly.

M. BLUNDELL.

THE ROMAN INDEX

A REPLY TO AN ANGLICAN CRITIC

IN the *Quarterly Review* for July, 1926, under the heading "The Roman Index of Prohibited Books," there appeared a curious article from the pen of the Rev. W. J. Sparrow-Simpson, D.D. We could understand an outspoken and direct attack on the Index; but Dr. Simpson presents a view which cannot be so described. He has made himself acquainted with some recent prohibitions; in these and in their consequences, he sees evidence of a tyrannical use of authority, and consoles himself with the thought that such abuses are less easily condoned than those that come from a lack of authority, which he ingenuously confesses is to be found in the Anglican Communion. He comes forward, therefore, not as a declared opponent—in fact he goes so far as to offer suggestions for the better carrying on of the work of authorizing of books¹; he adopts the attitude of a candid friend, who is indeed grieved at another's troubles, but finds strength to bear his own burdens more gracefully and more joyfully in the knowledge of what others have to support.

We are glad to acknowledge the courteous tone of his article, and the spirit which prompted it: but we feel constrained to pass some remarks on the diagnosis of this self-appointed physician. Good-will is not a sufficient asset in a doctor; nor can a pleasing bedside manner make up for serious ignorance of medicine or surgery. And we are the more constrained to criticize his article—in no unfriendly spirit—because it deals with matters which are, of their nature, somewhat beyond the reach of most of his readers, and indeed of the generality of the reading public. The Canon Law of the Church is just as intricate as any system of civil law; and we know the fate that awaits a non-legal writer (and his readers) when he ventures to deal with law. Dr. Sparrow-Simpson is a theologian of note among his own, but that gives him no qualification as a competent authority

¹ "It would seem more conducive to edification if the authority to approve a book were confined to Rome itself, rather than incur the risk of contradictory pronouncements. Possibly a new Council may withdraw from the Episcopate the right of imprimatur. This would be quite in keeping with the centralizing tendencies of Roman authority; although, of course, it would be exactly contrary to the principles which prevailed for many centuries in Christendom of old" (p. 5).

on the Canon Law of the Church: and we fail to see evidence in his article of any serious or, at least, successful attempt to supply this deficiency.

Not only, however, does he betray ignorance of Canon Law, but his own position can hardly be saved from the charge of inconsistency. He has not thought out the ideal system to which he would wish the Catholic Church at least to approximate in the working of the Index. His ideas of what the function of the Index should be are mutually destructive. Admitting authority, he ultimately would have it justify its action in particular cases before the bar of individual judgment. He states his main contention in words which remind one forcibly of the Encyclical "Pascendi" of Pius X., "To condemn and proscribe a work without the knowledge of the author, and without hearing his explanation, and without discussion, is something approaching to tyranny."¹ Pius X. in these words describes the Modernists' contention in this very matter of the prohibition of books. Dr. Sparrow-Simpson writes about "this imperious despotic rule" (p. 15); again, "To our Anglican prejudice it does not seem conducive to truth that a book on doctrine should be publicly condemned without publicly stating what the reasons are which lead the authorities to condemn it" (p. 4). A curious article, therefore—prompted by an uneasy feeling of the weakness of the writer's own position, and based on ignorance and inaccurate information.

We may begin by correcting some false statements:

(1) "The Holy Office and the Congregation of the Index have authority, when the Pope approves, to pronounce sentence on books referred to them" (p. 1).

The fact is that the Congregation of the Index no longer exists: its functions since 1917 have devolved on the Holy Office.²

(2) Leo XIII. declared that "the penalty for reading prohibited books is *ipso facto* Excommunication, the removal of which is expressly reserved to the Holy See" (p. 13). The law of the Church is that Excommunication falls on those who "scienter" read certain prohibited books without leave. It is not the mere reading of such books, but the reading of them without permission, and with the consciousness that they

¹ Encyclical "Pascendi." Pius X., Sept. 8, 1907 (translation unofficial).

² Motu Proprio of Benedict XV. ("Acta Apost. Sedis," 1917, p. 167): cf. "Cod. Jur. Can.," canon 247, n. 4.

are prohibited, that entails the ecclesiastical penalty. This is a vital distinction which Dr. Sparrow-Simpson should not have failed to mention, if he knew of it; it completely alters the character of the penalty, and, consequently, its incidence.

Again, if by "prohibited books" he means "books on the Roman Index," his statement is wonderfully false. The prohibition by the Index gives rise to a grave obligation in conscience—an obligation, again, which requires knowledge before it can be urged—and the penalty is the penalty which follows any neglect of a known grave obligation in conscience: but, a book's being on the Index does *not* in itself connote any canonical penalty for the reading of it without permission. The excommunication is incurred by the reading of a certain class of books, whether they are on the Index or not—but, as already stated, the reading must be done in defiance of the known prohibition, and without leave.¹ These are the facts: that Dr. Sparrow-Simpson's description of the facts is accurate, nobody will maintain: but is it even fair?

(3) "It must of course be remembered that permission to read or to keep prohibited books can be granted by the Roman Congregation of the Index, of the Holy Office, or of the Propaganda" (p. 13). The Congregation of the Index no longer exists. The Congregation of the Propaganda has no competency in the matter.² Moreover, all "Ordinaries"³ have, *ipso jure*, the power to grant permission in urgent cases for the reading of a prohibited book—and this with no reference to Rome. Further, they may obtain from the Holy See the power of giving a general permission in the matter.⁴ Certainly "the uncompromising and universal character of the prohibition is therefore . . . mitigated." Dr. Sparrow-Simpson writes, "To what extent such an indulgence is permitted can only be a matter of conjecture." Why "conjecture"? The facts are available for enquirers.

(4) "Biblical criticism—is restrained by a rigid theory of inspiration, which insists that all canonical books, and every part of them, were written at the dictation of the Holy

¹ Cf. "Cod. Jur. Can.", canon 2318, n. 1.

² "Cod. Jur. Can.", canon 252, n. 4.

³ "Ordinaries" are not only diocesan Bishops, but also Abbots, Prelates nullius, and their Vicar Generals, Administrators, Vicars and Prefects Apostolic, those who occupy their places *ad interim*, and also higher religious superiors in exempt clerical religious orders. Cf. "Cod. Jur. Can.", canon 198, n. 1, and canon 488, n. 8.

⁴ "Cod. Jur. Can.", canon 1402.

Spirit" (p. 9—10). The doctrine of inspiration is not a doctrine of dictation by the Holy Spirit. Dr. Sparrow-Simpson gives no authority for his statement; but he seems to have come to his conclusion by means of his study of the details of the recent condemnation of a Biblical Manual. The Cardinal Secretary of State gave the reasons for this condemnation in a letter to the superior of Saint Sulpice.¹ Of this letter he writes, "The Cardinal referred to Leo XIII.'s 'Providentissimus' (1893), in which the Pope declared that all canonical books, and every part of them were written '*Spiritu Sancto dictante*'; which dictation excludes all possibility of error" (p. 8). Now the words "which dictation excludes all possibility of error" are certainly not to be found, explicitly or by implication, in the Cardinal's letter: we may, therefore, safely assume that they contain the writer's own deduction. Unfortunately, the deduction is false; and its falsity should have been evident to him; for in his next sentence he writes, "the Biblical Commission in 1915 had declared that everything which a sacred writer asserts or implies is to be held as asserted and implied by the Holy Ghost"—a statement of Catholic doctrine with regard to inspiration which is incompatible with the "dictation" theory. However, Dr. Sparrow-Simpson's mistake is not too inexcusable, if—as seems likely—he has argued simply from the one phrase "*Spiritu Sancto dictante*." It is, perhaps, too much to expect that he should be acquainted with the whole course of development of the expression of canonical inspiration in the Catholic Church—a development which also excludes the "dictation" theory. It is true that Leo XIII. has taught² that the canonical books are written "*Spiritu Sancto dictante*." But he did not by those words intend to uphold the theory of inspiration by dictation. The phrase has a history. To go back no further than the fifteenth century, the phrase "*Spiritu Sancto inspirante*" appears in the Council of Florence,³ and is applied to the canonical books. In Trent,⁴ the phrase "*Spiritu Sancto dictante*," is applied to Tradition. The Vatican Council,⁵ repeats and accepts this phrase of Trent: it adds, when giving the grounds for numbering any book

¹ "Act. Ap. Sedis," 1923, p. 616.

² Encyclical "Providentissimus" of Nov. 18, 1893: cf. "Acta Sanctae Sedis," 26 (1893—94), p. 278 sqq.

³ "Mansi," xxxi., 1735 D. sqq.

⁴ "Concil. Trid." (edit. Goerresiana), v., 91 sqq.

⁵ "Acta Concil." ("Collect. Lacensis"), vii., 248 b. sqq.

among the canonical Scriptures, that it is written "*Spiritu Sancto inspirante*." It appears, therefore, that both Florence and the Vatican Councils use the phrase "*Spiritu Sancto inspirante*" of the canonical Scriptures; the phrase "*Spiritu Sancto dictante*" is used by Trent (and quoted by Vatican), but with reference to Tradition, not to written books. As used by Trent it signifies that Tradition has its origin in, and derives its authority from, the Holy Ghost. The Fathers of the Council wished to assert the place of Tradition alongside of the Scriptures as a channel of divine revelation: they wished to state, therefore, as emphatically as possible, the reason for the position they assigned to Tradition. If the Holy Ghost had, in fact, dictated Tradition to be preserved in writing, nobody could have denied its authority. The Fathers, therefore, used the phrase "*Spiritu Sancto dictante*" because, while the context itself showed that dictation, in the literal sense, was *not* intended (as the phrase was used of non-written Tradition), the word itself was eminently suitable for their purpose. Nor can it be said that this sense of *dictante* is unusual. In the sense of suggesting, inspiring, seeing-to, the word is common enough in Latin: and our phrase "at the dictation of" is used at least as frequently in these derived senses as it is in the literal sense.

It was this word, therefore, which Leo XIII. adopted; it did not mean "dictation" in the decrees of Trent or Vatican, and that it does not mean "dictation" in the "*Providentissimus*" is clear from an examination of the Encyclical. Not only is there no indication of a "dictation theory," but the explanatory words, which occur soon after the phrase in question, exclude such a theory entirely. "*Nam supernaturali ipse virtute ita eos ad scribendum excitavit et movit, ita scribentibus adstitit, ut ea omnia eaque sola, quae ipse juberet, et recte mente conciperent, et fideliter conscribere vellent; et apte infallibili veritate exprimerent.*"¹ These words of Leo XIII. are now a classical statement of the doctrine of inspiration. They were adopted—and so confirmed—by Benedict XV. in his Encyclical "*Spiritus Paraclitus*" (September 15th, 1920); and no Catholic theologian com-

¹ "For He Himself by His supernatural power moved them to write, and assisted them when writing, in such a way that they accurately conceived and faithfully meant to set down and exactly, with truth infallible, did express all those things and only those things that He commanded." (translation unofficial).

menting on them would discover therein a theory of inspiration by dictation.

We cannot suppose that Dr. Sparrow-Simpson's purpose in writing his article was to give a full account of the law governing the prohibition of books in the Church; but these mistakes in its interpretation are surprising. Moreover, he does not appear to wish to find fault in principle with the prohibiting of books by competent authority. "It is right that authority should indicate definite errors, and warn the faithful against lines of thought which are incompatible with Christian Revelation" (p. 14). The gravamen of his charge is apparent in his concluding remarks, "If it is possible, as it is, to err by defect of authority, it is equally possible to err by excess" (p. 15). And "we may still be entirely convinced that the system of the Roman Index complicates the position by introducing troubles of another kind: producing dangers and evils from which, with all our inconsistencies, the Anglican Communion is exempt" (p. 15). In other words he admits the right of authority to define and defend doctrine, deplors the absence of such authority in the Anglican Communion, and describes its exercise in the Catholic Church as "this imperious despotic rule" (p. 15). A wrong and excessive use of authority, in his opinion, is exemplified in the condemnation of books without an explicit indication of the reasons for such condemnation.

But, surely, if we accept authority in doctrine, we must do so whole-heartedly. A theory which requires authority to justify its exercise in particular cases, is a theory of private interpretation. The only point at issue could be the competency of the authority. Dr. Sparrow-Simpson cannot have it both ways. If he desires to judge for himself of the reasons for condemnation, he has already rejected the principle of authority; he cannot accept authority, and require it to place itself at the bar of individual reason.

Again, he seems to forget that not all members of the Church are highly educated, and versed in the ways of criticism. She could not—even if she would—justify her prohibitions on purely rational grounds of criticism to all her children. Many would be incapable of grasping such arguments. And not only so—they would also be exposed to immense harm if such a procedure were adopted. "The mischief done to a half-instructed person by a volume of

criticism which he is incompetent to estimate aright is incalculable" (p. 14). In these words of Dr. Sparrow-Simpson's, we could find justification both for the prohibition of books, and for the withholding of the reasons of such prohibitions. It should be added that authority is not afraid to state its reasons in those quarters where they can be understood; we have seen an instance of this in the letter to the Superior of Saint Sulpice already mentioned. Further, in the case of a good Catholic author, whose book has not reached a large sale, the decree condemning his book may be made known to him privately, telling him that the condemnation lasts until the book be corrected. Evidently, in such a case, the points to be corrected will be indicated.¹

Dr. Sparrow-Simpson, therefore, is wrong also as to the purpose of the Index. He argues that in the "vague and general prohibition" of books there is "something contrary to the purpose which any literary condemnation must presumably have in view, namely, that of enabling the faithful to distinguish intelligently between falsehood and truth" (p. 14). The faithful as a body would not be capable of such discrimination, even with the full reasons of the condemnation before them. It is the duty of the Church to teach; in fact we may say that one of the reasons which determined Christ to found a teaching body in His Church, was precisely His knowledge that mankind needs a teacher. It is likewise, and consequently, the right and duty of the Church to keep error in faith or morals as much as possible from unduly influencing her children. Here we discover the purpose of the Index,² and it is admirably fulfilled by what the writer calls "this vague and general prohibition."

He implies, also, that the prohibition of books has a further purpose, namely, warning against danger. This purpose—he tells us—is not attained by the Roman system. "The action of the Roman Index is too vague to serve the true purpose of a warning." He calls it "vague" because it gives no reasons, and enters into no explanations: and we entirely agree that, were its purpose what he supposes it to be, this "vagueness" would render it useless. But the Index is not intended as a warning: it is a prohibition, and "vagueness" is the last word which could be applied to it.

¹ Cf. Benedict XIV. *Constitutio "Sollicita ac provida"* (1753), which is still in force. ("Index Librorum Prohibitorum." Romae, 1922, pp. xxxvii., xxxviii.).

² Cf. "Cod. Jur. Can.", canon 1324.

Moreover, it is easy to appreciate the necessity of "this vague and general prohibition" even according to the laws of ordinary human prudence. Were the Holy Office to allow itself to state the reasons for its action, there would be no end to the possibility of argument and counter-argument. And further, in certain cases, when it is not any definite statement of doctrine, but rather a type of thought, a spirit, an intellectual orientation which is the ground of the prohibition, the action of the Holy Office could be explained only by means of a long and intricate statement, which would call for immense labour in the writing, and might in the end entirely fail in its purpose.

And here we come in sight of another, and important, point to which Dr. Sparrow-Simpson does not appear to have given due consideration, assuming that he was acquainted with it. The Holy Office in its prohibition of books acts in a disciplinary, and not in a dogmatic capacity. Its prohibition implies that the book in question cannot be allowed to circulate freely among the faithful. It is not a dogmatic statement as to the actual theological judgment which the book merits. Such a judgment of course can be, and often is, given by the Holy Office; but the prohibition of a book, the mere placing of it on the Index, commits nobody to any definite theological censure.

This will help to make more intelligible the action of the Holy See in prohibiting a book even after it has received the "imprimatur" of ecclesiastical authority. Dr. Simpson writes. "What makes the fate of the third edition of Batiffol's book more serious is that it appeared with the imprimatur of the Archbishop of Toulouse . . . the discredit which the incident must have cast on the Archbishop's authority over his province in France is easily imagined . . . it is usually understood that an imprimatur . . . is at least a negative declaration that the book contains nothing contrary to Catholic faith" (p. 4, 5). The authority of the Archbishop is in no way discredited by the action of the Holy See. His "imprimatur" implies that he has reasons for thinking that the book contains nothing contrary to faith or morals, whether he himself examined it, or, as is most likely, he entrusted that task to a theological censor. It is quite possible, in fact, for the Holy See to agree with the view implied by the "imprimatur," but to decide at the same time

that the book is one which should not be allowed free circulation. Indeed, the "imprimatur" may very easily be an added reason for such prohibition; for, whatever it is that is objectionable in the book will appear to be guaranteed by this ecclesiastical "imprimatur"; the same book without such an "imprimatur" might more readily be tolerated.

We sympathize, however, with Dr. Sparrow-Simpson in his feeling about the Roman Index. It is after all a peculiarly Catholic institution, and must for that very reason present many difficulties to a non-Catholic. If a man accepts ecclesiastical authority—and divinely constituted authority—its exercise in the prohibition of books presents no difficulty. But without this acceptance the Index is at least an undue interference with liberty, which even they resent who recognize no duty of obedience. Dr. Simpson is, of course, quite within his rights in pointing out what he considers the consequences and the implications of the Index, in a Church of which he is not a member, and even in attempting a sort of balance-sheet between "the disorders which the absence of authority can and does produce," and the "dangers and evils" produced by the Roman Index. We have not, however, followed his example and described in detail the disorders and inconsistencies due to "liberty of prophesying" in the Anglican Communion. It has seemed the better way to endeavour to suggest that his view of the shortcomings of the Index is based on inaccurate knowledge of this system of prohibition, its disciplinary character, its penalties, its mitigations.

A final word—has not Dr. Sparrow-Simpson in his zealous balancing of disorders and disorders come upon a mare's nest? Does he really know the way in which in actual fact the Index works in the household of the faith? We doubt it, while we cannot blame him for his ignorance. We have already pointed out that *inter alia* knowledge of the prohibition of a book is required before ecclesiastical penalty can be incurred; does Dr. Sparrow-Simpson think that every Catholic knows a list of prohibited books as he knows the Catechism? Again, he quotes two cases of the wholesale condemnation of the writings of modern authors "in 1914, the Roman Congregation issued the following brief prohibition: 'Maurice Maeterlinck. Opera omnia'" (p. 10). And "Four years ago, there was also placed on the Index 'all the writings of

Anatole France.' Every product of his pen up to January, 1922, is shut out of all Catholic libraries and Catholic reading" (p. 12). These last words arouse a haunting suspicion, which it is difficult to shake off, that he has never read the Index. In the preface to that book the exact meaning of the prohibition of "Opera Omnia" is clearly stated.

With regard to the writings of a non-Catholic such a prohibition refers only to books which treat of religion, or are proscribed by some general decree or some other special decree.¹ This is repeated in the 7th edition, published with the authority of Pius XI. Moreover, there is added a further statement with reference to the meaning of this prohibition when it falls on the writings of a Catholic author. In this case, if with regard to any particular book, it is certain that it is not proscribed by any general decree, nor by any other special decree, then that book is to be considered as not included under the general prohibition of "Opera Omnia."²

It will be evident from what has already been said what judgment must be passed on Dr. Sparrow-Simpson's statement "When a work has been placed upon the Index no Roman Catholic may read it without express permission from Rome" (p. 1). The obvious sense of these words—and we do him the justice of supposing that he can express his meaning clearly—is false to a degree. And we may now add that, in England, the Bishops have the power of entrusting every priest who hears confessions, and others also, with the faculty of giving permission for the reading of prohibited books.³ Is this "an express permission from Rome"?

We have not said all that might be said about this curious article; but we have said enough to give some idea of the real facts about the Roman Index, and to show that Dr. Sparrow-Simpson is a poor guide in Canon Law, and is no authority on "The Roman Index of Prohibited Books."

ROBERT HULL.

¹ "Index Librorum Prohibitorum." Romae, 1900, Praef., p. xiv.

² *Ibid.* Romae, 1922, Praef., p. xiii.

³ "Exceptis obscoenis." The date of the grant is May 31, 1897; as the grant was made because of special circumstances, it was not withdrawn by the Consistorial decree of April 25, 1918.

THE BLOOD MIRACLES OF NAPLES

I.

ALMOST everyone has heard of the famous liquefaction of the blood of St. Januarius, which takes place several times every year in the cathedral of Naples. That the marvel which then occurs is no trick, but presents a genuine problem worthy of scientific investigation has often been attested by rationalists and others who are quite unconcerned with the religious aspects of the question.¹ It is not my intention to discuss the matter again here, but it may perhaps be permissible in passing to recapitulate those curious features of the case which make it difficult to arrive at a definite conclusion either for or against the supernatural character of the phenomenon.² On the one hand, we have such facts as these:

1) The dark substance alleged to be the blood of St. Januarius (which for more than 300 years has remained sealed up in a glass phial immovably set in a metal reliquary) does not always occupy the same volume. Sometimes the black and hard mass is seen almost completely to fill the phial, at other times there is a vacant space above it of more than a third of its bulk.

2) Concurrently with this variation in volume there is a variation in weight, which of late years has been tested in an accurate chemical balance. Taking the extremes which have been recorded, this variation has amounted to as much as 27 grammes.

3) The rapidity of the liquefaction seems to bear no ratio to the temperature of the atmosphere. Sometimes when the temperature has stood as high as 86° Fahrenheit, more than two hours have passed before any signs of liquefaction were observed. On the other hand, when the temperature has been 15° or even 20° lower than this, complete liquefaction has occurred in from 10 to 15 minutes.

4) The liquefaction does not always take place in the same way. Instances are recorded in which the liquefied

¹ In a recent article in the *Spectator* by Major Yeats Brown, the reality of the liquefaction and the good faith of all concerned are expressly admitted.

² For a fuller account I may refer to an article of mine in the *Catholic Medical Guardian* for April, 1926.

contents seem almost to boil and are of a vivid crimson colour, while in other cases the colour is dull and the movement sluggish.

5) Finally, it is stated, though I have as yet met with no quite convincing evidence of the fact, that at the moment when the liquefaction takes place in the cathedral of Naples a slab of stone at Pozzuoli, supposed to be connected with the martyrdom of the Saint, is seen to redden and to be covered with moisture.¹

If these facts stood alone, one would be inclined, despite the seemingly rather purposeless character of the manifestation, to accept the Neapolitan tradition regarding the preternatural character of the marvel or series of marvels. But it would certainly be rash to arrive at any decision without taking account of some other notable features in the case, which for the most part are ignored by the more ardent champions of the miracle. Let me try to state as concisely as possible the principal points which it would be the duty of the "advocatus diaboli" to urge in arrest of judgment.

1) It is unquestionable that for the last 300 years a number of other Neapolitan "blood relics" (the authenticity of many of which—*e.g.*, the blood of St. John the Baptist, the blood of St. Stephen, the first martyr, the blood and fat of St. Laurence—seems intrinsically most improbable) have been seen by reliable witnesses to liquefy regularly on their respective feast days in the same way as that of St. Januarius.

2) On seven different occasions when the reliquary containing the blood of St. Januarius has needed some slight repairs, for which a working jeweller has had to be called in, the blood, after a greater or shorter interval, has liquefied when the reliquary was in the jeweller's hands, though such liquefaction was neither expected nor desired.

3) Besides the nine expositions of the Januarius relic in May, and the eight in September, there is one which regularly takes place in the winter season, on December 16th. Now while in May and in September the liquefaction has hardly ever been known to fail completely, it has frequently happened in the December exposition that the relic has had to be replaced in the tabernacle as hard as when it was taken

¹ A full account of this is given by Cavène, "Le Célèbre Miracle de Saint Janvier," pp. 277—300; but compare the comments of Isenkrahe, "Neapolitanische Blutwunder," pp. 197—209.

out; while on many other occasions at the same season the liquefaction has been only partial.

4) Not only does this marvel, repeated no less than eighteen times every year, seem somewhat purposeless as a manifestation of the Divine Omnipotence, but the spectacle presented by the throng of curious worshippers, excited when the miracle is delayed almost to the point of frenzy, is to the phlegmatic northerner, at least, by no means always an edifying one.

5) The authenticity of the relic itself is, to say the least, extremely problematical, for though, as the so-called Hieronymian martyrology shows, there has probably been a cultus of St. Januarius at Naples since the sixth century or earlier, the alleged acts of the martyr are untrustworthy in all their recensions. We know nothing of the history of St. Januarius or of the manner of his death.

But my main object in the present paper is to call attention to another circumstance, which, while it is not without its bearing upon the doubtfully supernatural character of the Januarius prodigy, seems worthy of consideration on its own account and for its connection with the causes of many candidates for beatification.

Why is it that the immense majority of what we may call "blood miracles" are reported from Naples, or at any rate from that portion of southern Italy, which for many centuries was under Neapolitan domination? I am not suggesting, of course, that Naples has a complete monopoly of this species of manifestation. There is the well-known case of St. Catherine of Bologna, whose body is said to have bled three months after death, and also that of St. Bernardine of Siena, in whom the same marvel occurred after an interval of twenty days, and there are not a few Spanish examples of the same class, and some which belong to northern Europe in early mediæval times. But the occurrence of this particular type of prodigy is immensely more frequent in Naples than anywhere else, at any rate since the close of the sixteenth century, and it is difficult not to suppose that the ever present remembrance of the St. Januarius prodigy has had something to say to this exceptional development.

A link between the great liquefaction miracle and those of which I am about to speak seems to be furnished by a case of which an account was given in *THE MONTH* for last May (pp. 437—443). St. Andrew Avellino died in

Naples, November 10, 1608. Sixty hours after death a considerable quantity of blood flowed from a slight incision made in the ear. This being preserved in a phial remained liquid, and a week after death, in the hands of a professor of medicine, suddenly began to froth and to boil. Three years later, on the anniversary itself, the blood, now hard, is said to have liquefied when exposed for veneration, and eventually frothed and boiled as before in the presence of eight religious of the Theatine Order to which St. Andrew had himself belonged. These witnesses signed a formal deposition to that effect, and a similar prodigy of liquefaction, attested in like manner, followed at the next anniversary in 1612. Be it noted, moreover, that many similar phenomena connected with Neapolitan Saints and mystics were recorded in the course of the seventeenth century; but to these I will return later.

After these preliminary remarks, let us pass to certain records of the Redemptorist Order, a recent perusal of which has specially awakened my interest in these Neapolitan blood miracles. One of the most eminent of the companions of St. Alphonsus Liguori was Father Tannoja, who wrote the first detailed life of the venerable founder, with whom he had lived on terms of the closest intimacy for many years. Speaking of the obsequies of the Saint, who went to his reward on August 1, 1787, at the age of ninety, Father Tannoja relates—I borrow the translation in Father Faber's *Oratorian Lives of the Saints* in spite of some manifest literary shortcomings—

The body had remained there for thirty-three hours; and yet notwithstanding the heat of the weather, and the mortification which had reached the flesh, the limbs remained flexible, and emitted no unpleasant smell. Mgr. [Sanfelice, Bishop of] Nocera, who was staying with us, wished that it should be tried to bleed him. It was done first at the right arm, then at the hand, and at the jugular vein, but all was in vain. This disappointment discouraged those who were present, as it was not known that Alphonso had foretold this long before. When he was at Nocera, our Fathers were one day relating what had happened at St. Angelo after the death of our Father Don John Rizzi, that is to say, that it was attempted to draw blood from his body, but as none

would come, the Rector commanded it to do so, upon which the blood at once flowed, which was reiterated some days afterwards by virtue of holy obedience; his Lordship smiled at this recital, and said, "When I am dead, such* wonder need not be attempted, for I will yield no blood."¹

This passage, even if only taken by itself, indicates the remarkable attitude of the writer towards these blood miracles. It is made plain to us that the corpse of the man of really saintly life was *expected* to bleed. If the lancet was used after death it was not, as is so often the case nowadays, merely a precaution to make assurance doubly sure that life was extinct, but it was done in the hope that there would be a flow of blood from the dead man, and that this might be preserved as a relic likely to work miracles. This conclusion which emerges so plainly from the narrative itself and from the case cited of the Redemptorist Father Rizzi, is made overwhelmingly clear in the supplementary volume which was published by Father Faber under the title of "Lives of the Companions of St. Liguori." Ten short biographies of Redemptorist Fathers and Brothers are included therein, all of them belonging to Naples or its vicinity. Out of these, six present us with the type of prodigy just referred to, and one other records another sort of blood miracle, which seems to have been of equally common occurrence in the same locality. Let me take as a first specimen the case of Father Cæsar Sportelli, who died at Nocera de Pagani in 1750. Father Joseph Landi, the author of this short Life, speaks of the incident as "a great prodigy, which I myself witnessed." He tells us that Father Sportelli's body was exhumed after it had lain in a low damp grave for three years and seven months. The coffin was then opened in the presence of a canon of the cathedral and other witnesses, because "we were anxious to see whether he would work some fresh miracle while we were looking on." After which he proceeds:

How great was the astonishment of all when we saw that although all his garments were decayed and almost consumed, yet his body was as entire, flexible and beautiful as on the day of his death, and that it also exhale'd

¹ "Life of Saint Alphonso Maria de Liguori" (Oratorian Series), Vol. V., p. 206.

a sweet fragrance. Our surprise was greatly increased when we saw that his intestines had not become corrupt, and that his stomach had preserved its elasticity. He was bled, and for the further glory of His servant, God permitted bright blood to gush forth from the incision.¹

Besides this testimony of an eye-witness, one of St. Alphonso's earliest recruits, we have a confirmatory statement from the Saint himself who, in a short sketch which he wrote of the life of Brother Vitus Curzius, makes reference to Father Sportelli, and tells us that "his tomb was opened four months (? years) after his death, when it was found that his body was quite flexible, and blood issued from an incision which was made in his foot."²

Again, in the biography of Father Dominic Blasucci, by Father Tannoja, we read that the body of the dead religious remained unburied for twenty-eight hours, and "it was as flexible throughout the time as if he had been alive." But what is more to our purpose, "he was taken out of his tomb twenty days after his death, when a vein was opened, and the blood poured forth as if he had been alive."³ We cannot seriously suppose that a vein was opened in a corpse which had been buried twenty days merely to ascertain whether life was extinct. It is plain beyond question that the incision was made with the intention, if I may so put it, of provoking a miracle.

The same deliberate purpose is equally conspicuous in what we read of Father Sarnelli. "His body was exposed for forty-eight hours, after which a great many priests and other persons testify that it remained quite flexible and did not emit the least unpleasant odour, and that bright blood flowed from incisions which were then made in his arm and head."⁴ "Incisions," in the plural, could hardly have been necessary except to obtain blood which would be kept, or absorbed by pieces of linen to serve as relics. Similarly in the case of another holy Redemptorist, Father Latessa, who died in 1755, "one of our lay-brothers in cutting off his hair (while the body was lying exposed) inadvertently pierced the skin, and the blood flowed from this trifling wound in such quantities that all his clothes were steeped

¹ "Lives of the Companions of St. Liguori" (1849), pp. 201—202.

² *Ibid.* p. 480.

³ *Ibid.* p. 210.

⁴ *Ibid.* p. 160.

in it, and we were obliged to tear them up and distribute the pieces among the faithful to gratify their devotion."¹ So again we hear of Father Paulo Cafaro, who died in 1753 at the age of forty-seven, that "one of his veins was opened before he was buried, and immediately the blood gushed forth."² But they seem straightway to have buried him all the same, a proceeding which if it came to light in a coroner's inquest at the present day would probably result, I fear, in a verdict of wilful murder.

The volume from which all these prodigies are taken also contains a translation of the earliest Life of St. Gerard Majella; that which was written by Father Tannoja, who had known him well in life and had been miraculously cured by him after his death. St. Gerard, it may be remembered, died in 1755. The terms in which Father Tannoja records what happened after the saintly young brother had breathed his last deserve to be reported textually.

Three hours afterwards it was resolved to draw blood from the holy corpse. "You were always obedient during life," said Father Buonamano, "I now command you to give this proof of your virtue." A vein was then opened in the right arm, and more than two pounds of blood instantly gushed out of the incision as if he had been yet alive. This prompt obedience added intensity to the joy his saintly end had already occasioned; and they hastened to dip their handkerchiefs in his blood, and these were afterwards distributed amongst his friends for their consolation.³

This, however, was not all, and Father Tannoja goes on to tell his readers—

The body was exposed for two days, to gratify the devotion of the faithful, who flocked to see it from all parts. Just before the interment, Father Buonamano repeated his command to the saintly body to give forth blood, and it gave it as copiously as he had done before. Besides the flexibility of all his members, such an

¹ *Ibid.* p. 188.

² *Ibid.* p. 128.

³ *Ibid.* p. 441. The measurement of liquids by pounds and ounces was universal in Italy in the 18th century, and we still retain a trace of it in English in the term an "eight ounce mixture" used by apothecaries. Two pounds of blood would have amounted to more than a quart.

abundant perspiration exhaled from his forehead that handkerchiefs were steeped in it.¹

The fact must not be overlooked that all these statements were made by contemporaries, by men who had been trained under the eye of St. Alphonso himself, and who, in an exceptional degree, enjoyed his confidence. Father Tannoja who is responsible for most of the above citations entered the Redemptorist Congregation in 1746 at the age of nineteen, but when still only twenty-five, he was made novice-master, an office which he retained for long years while the Congregation was in its primitive fervour. St. Alphonso himself did not die until 1787. It is quite impossible to suppose that Father Tannoja, whose own tendencies were somewhat rigoristic, could consciously have made assertions which he knew to be without foundation. Moreover, the Redemptorists at this period were few in number, and their houses in which these prodigies happened were none of them very far apart. Tannoja must have known all the witnesses personally.

If I have dwelt somewhat unduly upon the blood prodigies contained in the volume of "The Lives of the Companions of St. Liguori," this is partly because the concentration of so many examples in small space lends them an additional emphasis, and partly because, on the whole, this evidence coming from contemporaries of the highest character, seems exceptionally good. But the reader must not suppose that these marvels were in any way peculiar to the sons of St. Alphonso. Let us take, for example, an incident recorded in the Life of Blessed Bonaventure of Potenza, a Conventual Friar Minor, who died at Naples in 1711. I have not attempted in this case to probe the evidence. The official Summarium, published in the Process of Beatification, is inaccessible to me, but it will be sufficient for my present purpose to take the brief account which is given by Père Léon in his "Auréole Séraphique." His narrative runs as follows:

Long after Blessed Bonaventure expired, it was remarked that the circulation of his blood continued. The Vicar General of the Bishop requested the surgeon to bleed him in the arm, and he said to the deceased, "Father Bonaventure, give us your arm." But the body

¹ *Ibid.* p. 442.

remained motionless. Then, turning to his Superior, the Vicar General said, "Father Guardian, command him in the name of holy obedience to give us his arm." No sooner had the Guardian given the order, than the blessed man raised his right arm and presented it to the surgeon. It may be imagined with what fear and admiration the bystanders beheld this action.¹

This account says nothing of the result of the incision made, but in the "*Acta Sanctorum*,"² Father Victor de Buck, who had fuller narratives before him, tells us that there was a copious flow of blood, and also that the face was bedewed with perspiration, while all the limbs remained perfectly supple; whereupon the Bollandist drily remarks that some might think the greatest marvel of all to have been the fact that it did not seem to have occurred to anyone that the good Father was not really dead. The body was kept three days above ground, but there is another curious story of the mutilation of the breast attended with copious bleeding, which must raise the gravest doubts whether even then life was extinct. There seems, however, in any case to be good evidence that the body was quite incorrupt when it was exhumed thirty years later. The point which remains clear is that in Naples the corpse of a very holy person was expected to bleed; neither is it easy to repress a certain misgiving that this conviction occasionally led to the result that exceptionally religious people were consigned to the grave before they were qualified for interment by the ordinary process of dissolution.

Very similar to the case last described was that of the great Capuchin missionary, Blessed Angelo of Acri, who passed away in 1739 at the age of seventy. He was not strictly a Neapolitan, but he was born and died at Acri in Calabria, which formed part of the kingdom of Naples. The body, it is stated, showed nothing of the pallor of death, the limbs remained perfectly supple, a heavy perspiration bedewed his face, and although a first attempt to bleed him, so at least we are told, proved unsuccessful, still when a second experiment was made three days after death, and the Father Guardian ordered him to part with some of his blood, the corpse spontaneously stretched out its arm to the

¹ "*Lives of the Saints and Blessed of the Three Orders of St. Francis*" (Eng. Trans.), Vol. III., p. 424.

² "*Acta Sanctorum*," October, Vol. XII., pp. 158—159.

surgeon and a copious supply was obtained of the coveted fluid. This is certainly a story which, though presented in evidence before the Congregation of Rites, raises doubts as to the competence of the medical testimony. The level of professional knowledge in a remote township of Calabria in 1739 is not likely to have been conspicuously high.

Much more immediately connected with Naples was St. Francis Caracciolo, the founder of the Congregation of Minor Clerks Regular. He belonged to a noble family of that city, spent most of his life there, and though he chanced to die (1608) away from home, at Agnone, some eighty miles off, his body was brought to Naples for burial. As it had to be conveyed across a very mountainous and difficult country, it was thought well to embalm it before the journey, and we are told that at the first stroke of the surgeon's knife, sixty hours or more after death (during which time the corpse had remained perfectly flexible and with all the outward appearance of a man still living), a stream of blood flowed, crimson and odoriferous, in such quantity that the surgeon and all who were present stood spell-bound.¹

In previous articles in these pages I have already spoken of one or two examples of Neapolitan blood miracles. Prominent amongst them is the case of St. Francis di Geronimo,² the great Jesuit missionary, who died in 1716 at the age of seventy-four. In laying out his body after death, a corn was cut from the sole of his foot with the object of preserving it as a relic. The brother cut rather deeper than he intended, and bright crimson blood at once began to flow, which continued to trickle on for more than eight hours. In this case also, the limbs remained perfectly soft and flexible. One other noteworthy prodigy, belonging to the city of Naples itself, is that recorded of the Alcantarine Franciscan, St. John Joseph of the Cross. He was a still older man than St. Francis di Geronimo, and had attained eighty years of age at his death in 1734. Here again we are told that the body remained soft, flexible and fragrant; the cheeks did not lose their colour, so that he did not look like a corpse but "like a man in a peaceful slumber." There were two or three open wounds in his lower limbs, and from these there flowed a stream of bright warm blood ("Le piaghe delle di lui gambe tramandavano in gran copia caldo e

¹ A Cencelli, "Vita di S. Francesco Caracciolo," Rome, 1805, pp. 101—102.

² See THE MONTH, July, 1923, "The Blood is the Life."

vermiglio sangue").¹ An audacious relic-hunter, approaching to venerate the feet of the Saint, which were exposed upon the bier, bit off a toe, whereupon the blood flowed copiously, and though many linen cloths were employed to staunch the discharge, the trickle from the wound did not cease until the body was carried to its last resting place.

I have confined myself here for the most part to one particular class of blood miracles. Others could be quoted from the same district, which differ very little from those to which I have appealed. There are, however, some other prodigies equally connected with the blood of the saintly dead but differing in character from the above. These it will be better to reserve, together with such comments as I have to offer, for a future article.

Before concluding, however, it may be interesting to supplement Father Tannoja's account of the blood prodigies which followed the death of St. Gerard Majella by summarizing the notarial act drawn up at the time concerning these post-mortem hæmorrhages. The document, which was printed for the Congregation of Rites in the Cause of his Beatification,² is dated October 17th, 1755. St. Gerard had died just before midnight on the 15th, though his feast is now kept on the day following.

The instrument records that shortly after life was extinct it seemed expedient to the Fathers to submit his mortal remains to some sort of test ("di fare qualche osservazione intorno al suo cadavere"), and accordingly the Rev. Don. Francis Buonamano having bidden him under obedience in the name of the most Blessed Trinity and the most holy Virgin to show forth some sign for the greater glory of God akin to the marvels he had previously been wont to work, and after opening with a razor the vein of his right arm, there immediately ran (cacció) an abundant stream of blood into a basin; and this happened about three hours after he passed away, while the body still rested in his own room. Thirty-five hours after death, on the next day, while the corpse was exposed in the parish church (at Caposele, where he died) for Mass to be sung, those who came to see it were surprised to find that a copious sweat, which was wiped off with handkerchiefs, exuded from the forehead, and that from the same

¹ Rostoll, "Vita di San Giangiuseppe della Croce," p. 193.

² It occurs in the section entitled "Compendium de Virtutibus," Rome, 1871. There is a copy in the Library of the Bollandists at Brussels which I have been able to consult.

vein living blood still flowed (*che della stessa vena tramandava vivo sangue*). This was attested by seven laymen, whose names are given. After this the body was taken back to the Redemptorist Church, and the community examined it once again about one o'clock on the same Friday, the 17th—this would have been about thirty-seven or thirty-eight hours after death. "Then, in the presence of the said Fathers and Brothers and myself (the notary who drafts the document continues) and Giovanni Ilaria, 'Giudice a' Contratti,' apparently a legal official, it was seen that living blood still flowed from the right arm of the said servant of God, and living sweat from the forehead, and the blood which ran from the arm, I mean the vein of the right arm, dripped (*si faceva cadere*) into a basin held by the said Rev. Father Don Andrea Strina. They noted also the flexibility of both arms, which could be bent like those of a living person. In testimony of which, etc." This is signed by Josephus Fungaroli, Royal Notary, and the names of all the other witnesses were apparently appended in the original.

Here again, of course, the question inevitably arises whether life was really extinct, but the most determined sceptic, on the other hand, must feel that the occurrence of so many cases of saintly persons living on, though every one believed them to have expired, would be a very extraordinary thing. Unlike St. Andrew Avellino, and St. John Joseph of the Cross, St. Gerard was a young man, only thirty, when he died. Another candidate for beatification, the Venerable Giovanni Battista di Borgogna, O.F.M., whom I have not previously mentioned, was still younger (twenty-six), when he was carried off by rapid consumption at Naples in 1726.¹ In this case also we have a similar story, of the corpse yielding blood at the Superior's command, but here it continued to trickle after an autopsy had been performed by surgeons. Moreover, there are apparently preserved the formal depositions of the surgeons in question, who in the process of beatification gave evidence that this and other phenomena observed in the corpse were in their judgment entirely beyond the power of natural causes to explain.

HERBERT THURSTON.

¹ See P. Giuseppe da Roma, "Vita del Ven. P. Giovanni Battista di Borgogna," Rome, 1870, pp. 508—535, and also pp. 785—801, where depositions are cited at length.

MISCELLANEA

I. CRITICAL AND HISTORICAL NOTES

AN APOSTOLATE FOR AND BY THE SICK.

"FEW are made better by sickness," says the wise A Kempis, and few will dispute the correctness of his saying. In sickness the claims of the body are insistent and persistent and often the needs of the soul are forgotten in the struggle with disease. Cut off as they are from bodily communion with the faithful, the sick find little to counteract the tendency to care for the body only and, unless habits of prayer are very strong, it is hard to live in the supernatural and still harder to advance when everything is dragging one to earth. Struck by these facts a worthy pastor in Bloemendaal, near Haarlem in North Holland, conceived the idea in July, 1925, of holding a Eucharistic Triduum for the sick of his parish, which proved such a success that it has already been imitated in many other places. It deserves imitation wherever it is feasible on account of the good done and the consolation given to this spiritually-destitute class. The sick, as we read in the Gospels, were constantly among the audiences that gathered round our Lord during His active life on earth: what more natural and seemly than that they should be brought into contact with Him in His Eucharistic life also? Father Willemborg, the pastor in question, writes of his experiment—"Indeed, we felt in us and around us the presence of Jesus Christ who was amongst us pouring out His graces and, as formerly in Judæa and Galilee, gave to all heavenly consolation and support. The solemn imparting of those things which the Catholic Church has to give, in the name and power of Christ, was the chief note. That is why the triduum of the sick took hold immediately of the hearts of the priests and layfolk who were engaged in it."

The idea came to Father Willemborg when taking part in a meeting of the Eucharistic League in Amsterdam where the means of making the Blessed Sacrament the centre of parish life were discussed. No doubt, too, the occurrences at Lourdes helped to give it actuality: there as in Palestine the sick are brought forth in chairs and stretchers for the blessing of their Lord. So he wrote to his Bishop and got his approval to hold a real Eucharistic Triduum, all centring round the Blessed Sacrament—Mass, Holy Communion, Visits, Benediction, even a Procession, all interwoven with the prayers, blessings and hymns for the recovery and comfort of the sick, which are to be found in the Church's liturgy. The healthy should take part as well to join

in those petitions and to have their sense of gratitude to God deepened by the sight of trials from which they were free. The pastor then announced his intention to his flock and invited them all to join in a preparatory novena. The nurses in the parish were mobilized under a Chief to whom the names of the sick who were capable of being moved were sent and who then had the task of arranging for cars, stretchers, etc., to convey them to the church, and of finding out which of the immediate neighbours were willing to entertain the invalids during the intervals of the services: the more seriously ill were accommodated in the presbytery itself. The whole parish entered willingly into the scheme. The church for the three days became a sort of grand hospital ward. Each sick person had leave to bring a friend or relation and, of course, the nurses were there in force. The spiritual exercises began at 9 a.m. and ended at 4 p.m. with one and a half hours break in the morning and the same in the afternoon. Provision as well as transport were readily forthcoming from the charitable and the preparations were so thorough that a special prayer book of 142 pages was compiled for the occasion. The liturgical prayers thus brought together furnished some of the texts for the Triduum sermons. The church choir was augmented by volunteers from the neighbourhood.

In the event, some 100 bed-ridden patients attended the Triduum, amongst them being a young man of thirty who had never hitherto heard Mass. The day began with High Mass, Communion, hymns, sermon and Benediction. Then the sick were refreshed and cared for by their friends till noon when they assembled again for a Visit and the imposition of hands. Each priest—there were eight—went from bed to bed laying his right hand on the head of each invalid whilst praying for him aloud. After a further rest they met again at 2 for the third service of the day—Benediction and Solemn Procession of the Blessed Sacrament during which, as at Lourdes, each patient had his or her own particular blessing with the Monstrance. As at Lourdes, too, this procession was accompanied by fervent petitions for recovery. So each of the three days passed with slight variations in the minor ceremonies, to the immense edification of the whole parish and the good of souls, and to the abiding consolation of the sick who now felt their sufferings doubly consecrated by being associated with the Sacrifice of the Mass. Father Willemborg has actually banded them together in an Apostolate of Prayer and Suffering whereby their burdens, being shared, are lightened, and their petitions, being united, are more powerful. There are other developments of which we have not space to write. But perhaps enough has been told to suggest to the zealous another fruitful way of exercising the pastoral charge.

K.S.

NOTES ON SOME HISTORIC FAMILIES.

"A true pedigree, be it long or short, is a fact; and, like any other fact, it is to be respected. To those to whom it belongs it is a possession; and, like any other possession, it is to be respected. It is only the false imitation of the true which is to be despised."—*E. A. Freeman.*

THE great family of Clifford or Fitz-Pons, to give them their Angevin name, went up to Westmorland from Herefordshire in the thirteenth century, and by marriage with Isabella, heiress of the Veteriponts or Viponts, acquired great possessions in the north of England. The arms of Clifford were and are chequy or and azure, a fesse gules, and those of Vipont, azure 6 amulets or, 3, 2 and 1. Similar arms to those of the Viponts are to be found amongst Westmorland and Cumberland families, notably Musgrave of Edenhall and Lowther of Lowther, probably tenants of the Vipont family in early times. The Cliffords became hereditary sheriffs of Westmorland and played a large part in the wars and politics of their times. Robert, Lord Clifford, fell at Bannockburn and his body was brought down to Shap Abbey for burial, 1314. Historians no longer depend on the Chronicles for their facts, but on the records; nevertheless, we owe certain details about the battle of Bannockburn to Archdeacon Barbour of Aberdeen and his poem "The Bruce" written in the fourteenth century and almost contemporary. King Edward II. marshalled his "battles" or Divisions before the fight began.

His owne battales ordanit he
And quha suld at his bridill be.

The two knights whom the king appointed to be at his bridle reins at Bannockburn were Sir Giles of Argentine and Aymer de Valence. When the battle was lost King Edward rode away from the fray, but Sir Giles of Argentine put lance in rest and charged the Scots to his death. He had been a Crusader, was of European fame and received honourable burial; "he lyis in Sanct Cuthbertis Kirk," Edinburgh. His arms were, gules, 3 covered cups argent.

Few of the early Lords Clifford or de Clifford of the north died in their beds and one of them, Sir Lewis Clifford, K.G., was tainted with Lollard heresy, but, as we shall see by an extract from his last will, repented before or on his death-bed. He was the third son of Sir Roger de Clifford, Baron Clifford, joint guardian of the Marches of Westmorland and Cumberland, who died July 13, 1390, and of Maud, daughter of Thomas Beauchamp, Earl of Warwick. Sir Lewis succeeded his father as governor of Carlisle Castle, was a Knight of the Garter and is alleged to be ancestor of the Lords Clifford of Chudleigh, including the late Bishop of Clifton, and the Cliffords of Tixall, which families returned to the old Faith in the person of the

Lord Treasurer in the reign of Charles II. This is what Sir Lewis Clifford says of himself in his will:

In nomine Patris et Filii et Spiritus Sancti. Amen.
The seventeenth day of September the year of Our Lord
Jesu Christ a thousand foure hundred and foure, I, Lowys
Clyfforth, fals and Traytor to my Lord God and to all the
blessed company of Hevene and unworthie to be clepyd a
Christian man . . . recommaunde my wrechid and synful
Soule hooly to the Grace and to the grete mercy of the
Blessed Trynytie and my wrechid careyne [carrion] to be
beried in the fertherst corner of the chircheyard, in which
Pariche my wrechid Soule departeth from my Body . . . that
on my stinking Careyne be neyther leyd Cloth of Gold, ne of
Silke, but a blacke Clothe, and a Taper at myne Hed and
another at my fete, ne Stone, ne other thing, whereby any
man may witt where my stinking Careyne liggeth. 5. Dec,
1404. 6. H. iv.

The wars of the Roses rent England in twain and the Cliffords took the Lancastrian side. Thomas, 8th Lord, fell at St. Albans, his son John fell at Towton, March 28, 1461, leaving a son Henry, 10th Lord, by his wife, daughter of Henry de Bromflete, Lord Vesey; she being cousin german of King Henry VII. by the half-blood. The storm had not yet blown away; young Henry Clifford, being under attainder, was carried and hidden away by his mother amongst the fells and dales of Westmorland. His name has been enshrined in a singularly beautiful poem by Wordsworth, "The Feast of Brougham Castle," and he is still known in history as the Shepherd Lord.

Love had he found in huts where poor men lie;
His daily teachers had been woods and rills,
The silence that is in the starry sky
The sleep that is among the lonely hills.

In 1485, on the accession of Henry VII, his attainder was reversed and the Shepherd Lord was knighted. He was then able to return to his castles of Brougham and Appleby. Gentle of speech and full wise he was much loved in the north country, and he also played his part in local history for he led a contingent to Flodden in September, 1513.

The red sandstone castle of Brougham, now a ruin, where the poet places the home-coming of the "Shepherd Lord" stands on grassy meads hard by the river Eamont, between Appleby, and Penrith. On a slab over the gatehouse you may still read the words "Thys made Roger," and in the interior, on the level of the first storey, the east window and sedilia of the deserted chapel may still be seen. The succeeding lords, created Earls of Cum-

berland, were, above all, courtiers, and fashioned their religious beliefs to the model of their masters, drifting away into Protestantism. The senior male line failed in the person of the celebrated Lady Ann Clifford, firstly Countess of Dorset and secondly Countess of Pembroke and Montgomery; a masterly woman, she had as many Bible texts ready to her tongue as her mother's friend and mistress, Queen Elizabeth, had oaths; she it was who spent immense sums on the repair of her numerous castles at Brougham, Appleby, Skipton, Brough and Pendragon which had all suffered in the Civil Wars. Of these only Appleby and Skipton are still whole.

There was formerly an ancient family seated in Lincolnshire "the great race of Bussy, whose glory culminated in the reign of Richard II. and then decayed." Bussy of Hougham, sable, 3 bars argent. One member of the family of Bussy had a curious grant or licence, not uncommon formerly, but which is often mistakenly described in the public press to-day as a high honour or privilege; the text of the licence will explain everything to be known on the subject. About twenty similar licences are known to exist.

Whereas it is shown unto us that our trusty and well beloved servante Edmund Bussy Squire for oure body is so diseased in his hed that without his daunger he cannot conveniently be discovered of the same. In consideration thereof we have by thies presents licenced him to use and were his bonet as well in oure presens upon his said hed as elliswhere at his libertie. Wherefore we will and commaunde you to permitte and suffre him soo to doo without any youre chalenge lette disturbance or interupcion to the contrary.—Given at Nottingham Castle 25 August 3. Henry VIII.¹

It would be difficult to over-estimate the importance of heraldry and of the use of coat-armour during the middle period of English history. There was the *cause célèbre* of Scrope v. Grosvenor, which lasted from 1380 until 1386, as to the right to bear—azure, a bend or, which was finally decided in favour of the Scrope family. Princes of the blood, Archbishops, Bishops, Abbots and Knights gave their evidence on either side, so that the roll reads like a pageant. Amongst the Grosvenor witnesses on September 3, 1386, appeared Owen Glendwr, Lord of Glyndyfrdwy and Sycharth; he was a neighbour of the Grosvenor family in North Wales and had not yet set out to claim sovereignty or avenge his undoubted private wrongs. Owen's grandmother was Elizabeth, daughter of Sir John Le Strange of Knockin Castle, near Oswestry, of a great border family, hereditary benefactors of

¹ Henry issued a similar license for the same cause and almost in the same terms to Thomas Wentworth of Wentworth.

Haughmond Augustinian priory near Shrewsbury. She married, July 8, 1304, Griffith ap Madog of Glendyfrdwy, Owen's grandfather. Marriages between Welsh chieftains and English ladies of high birth were often the means to the end of enabling the Welshmen to retain their property and estates without molestation. Sometimes they took English names as in the case of Griffith ap Gwenwynwyn, Lord of Powys, who assumed the name of de la Pole; his wife Hawyse (ob. 1310) was also a Le Strange, daughter of Sir John Le Strange, constable of Montgomery.

As for the origin of the name Le Strange—and much can be deduced from the early surnames growing out of nicknames just beginning to exist—it points to a foreign origin; "the Normans themselves were foreigners in England and the first 'Extraneus' was a foreigner among the Normans," for the Conqueror's host counted Bretons, Angevins and others besides Normans in its numbers.

Two instances of the turbulent lawlessness of the race of Le Strange are not without interest. Eubulo Le Strange, son of Roger, 5th Lord Strange of Knockin, was a priest and rector of Gresford in Cheshire. He had a pardon granted to him on November 29, 1411, for having "in the parish of St Botolph without Aldrychgate in the suburbs of London, lain in a ambush and killed William Bekyngham, and also for having on the same day and place struck the said William on the top (nodum) of his head with a sword called a 'bastard sword,' inflicting a mortal blow from which he immediately died."

The second instance concerns a quarrel for precedence in church, in those times a matter of high importance.

A-pon Estyr daye (1417) at aftyr none, the Lord Strange and Sir John Trusselle, Knyght, fylle at debate for hyr wyvys in the chyrche of Syn Donstonys in the Este, evyn at the prechyng tyme. In the same fraye Thomas Pedwardynne, fyssche monger, was slayne as he wolde have lettyde hem of hyr fyghtynge, and many men were hurte; and therefore the chyrche was suspendyd. And then was the Lord Strange a-restyd and brought into the counter in the Pultrye, and the Sondag nexte aftyr he was cursyde in every chyrche in London, withe boke, belle and candelle, in one houre of the daye. And after he dyde his penaunsse for hys trespass agens Hooly Chyrche.

On this occasion the Lord Strange and his lady were adjudged to be the criminal parties; and, as a solemn penance, were enjoined, he to walk bare-headed with a lighted wax taper in his hand, and she bare-footed from St. Paul's to the church of St. Dunstan, which having been suspended from the celebration of divine offices was re-hallowed. The lady with her own hands

filled all the Church vessels with water, and offered to the altar an ornament of ten pounds value, and the lord a piece of silver to the value of five pounds. Sir Thomas Trussell was killed by Lord Strange and the brawl was caused, says Fabian's Chronicle, "by the Devil and the evil disposition of their wives," all for this vaporous question of precedence; and the delinquents in the two brawls were uncle and nephew respectively, Eubulo the priest being uncle of Lord Strange.

Scholars owe much to the work of the foremost living authority on Domesday Book and the Conquest period, Dr. J. Horace Round; not the least important of his many discoveries is perhaps the origin of the royal house of Stewart. By means of the monastic charters and the Papal bulls to the abbey of St. Florent de Saumur and its cells in England and in Brittany, Dr. Round was able to identify the different personages necessary to complete the pedigree¹ and to forge the links hitherto doubtful. "In the middle of the twelfth century this family flourished simultaneously in Scotland, England and Brittany" but their stem place was Dol in Brittany and the common descent of the Fitz-Alans and of the royal Stewarts is now universally accepted.

WILMOT VAUGHAN.

A NULLITY DECREE OF POPE JOHN XXII.

IN connection with the nullity decree dissolving the union between the Duke of Marlborough and Miss Consuelo Vanderbilt, which was recently pronounced by the supreme matrimonial tribunal of the Rota, a correspondent in *The Times* professed himself "bewildered" by the apparent inconsistency of this decision with the professions of the Catholic Church to tolerate no divorce in a form which permitted the remarriage of the parties. To this it was replied that Catholics understood quite well that a nullity decree decided, in accordance with the evidence submitted, that the marriage in dispute had been null and void from the beginning and that the parties were therefore free to marry again, whereas a divorce, such as the civil law recognized, dissolved a marriage which was held to have been validly contracted. In a later contribution to the correspondence in *The Times*, Dr. G. G. Coulton, represented Mr. Ronald Flaxman, the writer of the letter last referred to, as saying—what he certainly did not say—that "matrimonial subtleties are bewildering only to non-Catholics." In proof of the contrary, Dr. Coulton stated that "There is probably no generation for the last six or seven centuries from which we could not pick a case which startled the orthodox."

John XXII, for instance, [he goes on], practically in the same breath, annulled a Royal marriage because the parties had

¹ See "Studies in Peerage and Family History" (1901).

been godparents to the same child, and granted the Royal Treasurer a formal dispensation to marry a lady who had twice been godparent with him to different children. This, says the orthodox Baluze, "gave occasion for mockery to those who weigh the comic element in human affairs." The whole story and the satire which men chalked upon the walls of Paris, where all the parties were well known, may be found in Baluze, "*Vitae Papparum Avenioniensium*," Vol. I, p. 700.

In point of fact, neither Baluze nor Hocseme, whom he is quoting, characterize the papal position as ridiculous. They say that it lent itself to satirical comment, as no doubt it did. But there were no subtleties in the case. The Catholic Church has always maintained that it was part of the prerogative of the Holy See to determine the conditions which were needful for the validity of the Sacrament of Matrimony, or, in other words, to decide what persons are competent (*habiles*) to contract, *i.e.*, to administer the Sacrament to one another. It is obvious that some restrictions must be imposed in every civilized society. A man cannot be allowed to marry his grandmother or his half-sister. In all communities certain conditions, concerning age, relationship, domicile, the presence of witnesses, and in some countries, parental consent, are prescribed, under pain of nullity if they are disregarded. The Church lays down similar conditions, but she also attributes to the supreme authority a power of dispensing with some of these conditions in case of good reason alleged and approved. If a marriage is contracted in defiance of her prohibitions and without dispensation, the marriage is null and void, just as, until recently, the marriage was null in the civil law of England, if a man went through the marriage ceremony with his deceased wife's sister. All this is perfectly understood by well-instructed Catholics, as the letter to which Dr. Coulton was replying very justly urged.

By way of illustrating the ridiculous character of the papal decisions in matrimonial causes, Dr. Coulton states that "John XXII annulled a Royal marriage because the parties had been godparents to the same child." This is a misrepresentation of the facts, of exactly the same type as those which Dr. Coulton is so fond of denouncing in any Catholic historian as "interested mis-statements."¹ And it is not only a misrepresentation of the facts, but it is a ridiculous misrepresentation, for Charles le Bel, the King of France, and Blanche, his consort, had been married as children, and it is in an extreme degree unlikely that they could have acted as godparents to the same child either before their marriage or before the renewal of consent which must have taken place before they cohabited and offspring were born of the union. The grounds of the annulment are clearly stated in the "*Vita Prima*" upon which

¹ See for example, his "*Medieval Village*," pp. 414-432.

Baluze is commenting, but Dr. Coulton in his eagerness to score a point, has apparently not thought it worth while to look at the text but has only paid attention to Baluze's commentary. What the "Vita Prima" says is this:—

The aforesaid Countess of Arras, the mother of the said Blanche, had acted as godmother to the said king (Charles le Bel), on which account a spiritual relationship was contracted between the king and the offspring of his said godmother, for which reason they could not be joined in wedlock without a dispensation; and, seeing that in the said contract of matrimony the dispensation was overlooked, the Pope in public consistory pronounced judgment that the marriage was null and void.¹

That this statement is correct, is borne out by the annulment bull of John XXII which is also printed at length by Baluze. In the course of the same bull the text is cited of the dispensation which had been obtained before the marriage of Charles and Blanche. The document is altogether vague, not mentioning any definite person with whom the prince intended to contract matrimony, but on the ground that the son of the then King of France could not easily find any suitable consort with whom he was not related within the prohibited degrees either by consanguinity or affinity, the Pope accords a dispensation that he may contract marriage with any one related on both sides in the third or fourth degree. There is, however, no mention of the spiritual relationship which was of a more intimate kind than those specified. On the other hand it is plain that in the case of the Treasurer a formal dispensation had been obtained to meet the case.

H.T.

DOUBT, NOT FAITH, THE NATURAL ATMOSPHERE OF
ANGLICANISM.

THOSE who study the apologetic works of Anglicans may sometimes have been struck by a certain note of hesitation in them. It is not a hesitation as to the soundness of the particular doctrines they are defending so much as a reluctance to declare roundly and emphatically that they are sure with the certainty of faith that they belong to the true Church.

Let us take for example the famous "Open Letter," written by the late Dr. Weston, Bishop of Zanzibar, some thirteen years ago about some questions which were agitating the Church of England at the time. The Bishop declared, in quite unmistakable terms, the firmness of his belief in the physical Resurrection of our Lord against the virtual denial of that doctrine in a collection of Anglican essays known as *Foundations*; in the necessity

¹ Baluze "Vitæ Paparum Avenioniensium,"—Ed. Mollat, vol I., p. 136.



of the historic episcopate against the action of his neighbours, the Bishops of Uganda and Mombasa, in admitting dissenters to their Communion service; and in the doctrine of the Invocation of Saints against the action of the then Bishop of St. Albans in condemning that practice. So far there was no possible doubt as to his Lordship's convictions. But at the end of the letter he invited the Archbishop of Canterbury to declare what the Church of England stood for on these points, and added that if judgment went against him, he could have *no part nor lot with her*. Thus, his adherence to the Church of England, at that time at least, was conditional. Or again, a prominent "Anglo-Catholic" controversialist, the Rev. Wilfred Knox, contemplates, in his "Catholic Movement in the Church of England," the possibility of its hierarchy taking some action "which would forfeit the Catholic character of the English Church," and says that in such a case "English Catholics" would have to be reconciled to Rome. Once more, the well-known Dean of Durham, Bishop Welldon, once deprecated prosecution of the Modernists on the grounds that after all "they may be right." We cannot imagine any Catholic apologist speaking in that strain. Whatever a Catholic holds of faith, he holds because it is the authentic teaching of the Church of Christ, and subject to her interpretation. The doctrine of the Immaculate Conception was at least as dear to St. John Berchmans as belief in Invocation of Saints was to Dr. Weston. But in St. John Berchmans' time the dogma of the Immaculate Conception was not yet defined and, in taking a vow to defend the dogma till death, he took it subject to the decision of the Holy Roman Church. He certainly could never have been capable of telling the Pope that if the doctrine were condemned he could have no part nor lot with the Roman Church. And if the doctrine is one which has been defined, a Catholic simply cannot contemplate a state of affairs where it would be subsequently denied. To ask him to imagine a case in which the Roman Church should "unchurch" herself, as Mr. Wilfred Knox has imagined in the case of his own Church, would be like asking him to imagine a case in which two and two make five, or in which a circle is a square. In his otherwise admirable book on the "Spiritual Exercises," the Rev. W. H. Longridge, S.S.J.E., says of St. Ignatius' thirteenth rule of Orthodoxy—"we should always be ready to believe that what seems to us white is black if the hierarchical Church so defines it"—that "it is not to be taken too literally." On the contrary, it is to be taken absolutely literally. St. Ignatius simply means that the teaching of the infallible Church is a surer ground of certainty than the testimony of our senses. What *is* white cannot be black, and the Church can never require us to believe otherwise, but our eyes may deceive us, whereas she cannot. Faith is the firmest of all certitudes.

That then is the striking difference between the Catholic and the "Anglo-Catholic." The Catholic has the firmest belief in the Catholic Church herself. The "Anglo-Catholic" gives only a conditioned, qualified assent to the authority of the Church of England and even to the "Anglo-Catholic" fundamental position of a divided Church. He does not "believe without doubting," and when he gets the grace of conversion he must acknowledge his complete misapprehension of "Anglo-Catholicism" and of the nature of the Church herself. It is impossible, at this date, that "Anglo-Catholics" do not know this. Accordingly, when they put forward cases in which they would have to "go over," they are putting forward cases in which they admit that it would be necessary to declare that they were previously wrong.

But we cannot say that this extraordinary state of mind, so puzzling to those who have always had the Faith, necessarily arises from any insincerity or bad faith. It arises from an inherent contradiction in the fundamental "Anglo-Catholic" position to which not all "Anglo-Catholics" seem to have adverted. Like a latent error in the setting of some mathematical problem, it works out, *when* worked out, into the curious doubtfulness to which we have called attention. Let us try to make this self-contradictory position clear.

Anglo-Catholics profess to assent to two propositions, which will be found untenable in conjunction. These are:—

- (1) The belief that the Anglican Church possesses a sacrificing priesthood in the Catholic sense, and
- (2) The belief that the "Anglican Communion," or "the Anglican Branch," or "the English Obedience" is an essential "part" of the Church of Christ, alongside with the "Roman" and "Greek" Communions.

No one, we maintain, can gain *certitude* of both these propositions at one and the same time, and if any Anglican thinks he has, let him examine its foundations. How does anyone get *certitude* about such a historico-theological question as that of Orders? Only by reference to competent authorities. In a theological question, these authorities will be Holy Scripture, the writings of the Fathers, the consensus of theologians, decrees of councils, etc., which are generally called "*Loci Theologici*." According as these authorities are of greater or less weight, so will be the nature of the assent one makes to the thesis in question. If it concerns something expressly defined by the Church, the thesis becomes *de fide*, commanding the entire acceptance of mind and will, and providing the greatest possible *certitude*. If, however, the proposition has merely the opinion of certain theologians of acknowledged repute to back it, whereas other reputable writers reject it, it cannot be certain, but is only *probable*, and may be held or not according to one's estimate of the arguments for and

against. One's attitude then is the result of a comparison of authorities: one gives assent to the stronger side, whilst still acknowledging that there is something to say for the weaker.

Now let us apply this test to the first of the two tenets above mentioned. "Anglo-Catholics" cannot plead that there is no doubt in the Church, even as they conceive it, about their possessing a sacrificing priesthood. There is most certainly a doubt, and arising from the fact that, though the compilers of the Edwardine Ordinal set it forth "to the intent that these Orders [Bishop, Priest and Deacon] may be continued in the Church of England," yet at the same time they compiled a form of administration in which every reference to what had hitherto been taught by the whole Church to be *essential* to the priesthood was of set purpose excluded, viz., the power to offer the Divine Sacrifice. Their intention, thus formally estimated and expressed, was what gave its character to the new rite, distinguishing it from what the Church then held and practised, and from what, by inference, for the Church cannot err, she held and practised from the first. They not only were wrong in their conception of the Church's early belief, but they took care to express their error in the rite they used. That, briefly, is the initial reason for making the validity of Anglican Orders at least gravely doubtful. It forms the ground on which a large section of the Church, as conceived by Anglicans, rejects them. Is there any corresponding authority on the other side to give them probable support, failing any indisputable evidence to make them certainly valid?

To take the "Anglican Branch" first: the "Anglo-Catholic" is faced by the uncomfortable fact that the great majority of his bishops deny that the Anglican Church has any sacrifice in the Catholic sense, and, if no sacrifice, obviously no priest.¹

The "Roman Branch," which being part of the Church has a right to be heard, has declared irrevocably by an unbroken series of acts, and by the Bull of 1896, that Anglican Orders are certainly invalid. There remains the "Eastern Branch," all the members of which used to think with Rome in the matter, although some have lately signified their belief in the validity of the Orders. We have seen that no theological proposition is certain which is rejected by a consensus of accredited theologians. The most, therefore, that the "Anglo-Catholic" can hope for is that the teaching of his own section, together with the late and unreasoned support of several of the Orthodox communities, may confer upon his view a very slender probability.

In other words, the circumstances of the case are such that he must doubt the security of his position. His Church can't

¹ The Anglican Bishop, who was wont to assure his ordination candidates that he had no intention of making them sacrificing priests, has always had the bulk of his brethren on his side.

help him to certainty, and there is still less help to be found in the other "branches." If he believes in the Branch Theory, he cannot escape from uncertainty. The instances we have quoted—and there are many such—show how now and again he is logically forced to admit his doubts. Such certainty as he seems to have is merely subjective, acquired and maintained, by shutting his eyes to inconvenient facts. But our Lord founded His Church to teach with certainty, and fixed a stern penalty for those who should reject her doctrine. There is no room in His Church for uncertainty on so vital a point as the sacrificial priesthood and all that it implies. Finally, admitting the mere probability of the validity of Anglican Orders, it follows, as often pointed out, that theologically it would be grievously sinful to exercise them. As the Sacraments are meant for the spiritual welfare of men, their minister must be certain that he has the power to administer, and the recipient that *positis ponendis*, he is really receiving them. Especially is this so in the case of the Holy Eucharist, which is concerned with the awful Reality of Christ's Presence.

H. A. BURROWS.

II. TOPICS OF THE MONTH

The Month.

By the end of this year THE MONTH will have completed its 150th volume. It was our desire to inaugurate the year by a return to the pre-war price and dimensions of the periodical, but after consultation the Manager declared that excellent aspiration impracticable. The costs of production in the printing trade have somehow remained very nearly at the lofty level to which the war hoisted them, and show no signs of quitting those serene heights. So, much against our will, we must keep on charging an enhanced price for a diminished product, for all the world as if we too belonged to that class of profiteers which we have so often denounced. Our subscribers' one hope of relief lies in an increased circulation, and to that end, no doubt with their good wishes and, perhaps, with their aid, we shall devote our efforts. It may be that "good wine needs no bush," although our liquor-advertisements seem to belie the proverb: in any case it is of doubtful application to things less gross—to gems in dark unfathomed caves, to flowers wasting their sweetness in the desert, and to periodicals which lack a merely secular appeal. Hence we venture to solicit the assistance of our readers in making us better known, either by recommending THE MONTH directly, or by filling in the form enclosed with this issue. We hope we are not over-confident in assuming that our paper is a Catholic asset of

some value in the task which Providence has set before members of the Church in English-speaking lands.

We have elsewhere stressed the necessity of Catholics keeping their principles well to the front lest through contact with various phases of worldliness their natures should be "subdued to what it works in, like the dyer's hand." The virtue of the leaven consists in its possessing qualities distinct from those of the mass in which it is placed. The recent trouble in France over the *Action Française*, which have been accurately recorded in the Catholic press, furnishes an apposite case in point. In that organization for political purposes there was a certain watering-down of Catholicism in deference to the views of the chief leaders—men who in faith and, it would appear, in morality too, fell far short of, or were even opposed to, the Catholic standard. We cannot imagine how men, self-depicted in their writings as are MM. Maurras and Daudet, could have become the accepted leaders of a party claiming to be definitely Catholic. But because they gave eloquent and forcible expression to certain political views, their less commendable characteristics were apparently overlooked or even condoned, until the highest ecclesiastical authority had to intervene to prevent widespread injury to the Faith. We have no doubt that, as in the parallel case of the condemnation of *Le Sillon* in 1910, the majority of the members of the *Action Française* will obey the Papal admonitions which do not censure their purely political aims and views, but only the doctrinal and moral errors wherewith they were implicated. It is sad to think that the Catholic cause in France, which assuredly needs all the strength that unity and sentiment can give it, should be weakened by these dissensions about merely temporal matters, but experience has always shown that there is no bitterer enemy of the Catholic ideal than a narrow earth-bound nationalism. That is the spirit which makes non-Catholic England so hostile to the mere notion of belonging to a non-national Church: that is the spirit which, running riot in Catholic Ireland some years ago, did not shrink from murder and arson in pursuit of its aims. The perversion of a noble instinct, it is the chief foe to peace on earth to-day.

An Approach to Disarmament.

We have had gratifying assurances from those engaged in the work that the Preparatory Commission for the Disarmament Conference has agreed that a measure of disarmament, based

on the actual peace forces of the various States and not on their potential war-strength (as that depends on too many uncontrollable factors), is perfectly practical. That will be good news for the

over-burdened taxpayer, who is finding the insurance policy against the risk of loss by war becoming more oppressive and less effective as time goes on. It is also a small victory for common-sense in a matter which is too much the prey of emotions. There is already a standard of armament fixed by the Allies themselves, that, namely, which they thought sufficient for a great Power like Germany. The rest have only to apply that standard to their own several cases, and the thing is done. It is a matter of relative strength and, therefore, of a proportionate reduction, and the scale fixed for Germany must either be adopted by the other Powers, or Germany allowed to arm on the scale they choose for themselves. An immense deal might be done if only the Powers would agree to stay as they are till the matter is settled, adding nothing to their armaments and recruiting only enough men to make up for natural losses. Or if they all agreed to reduce expenditure for a few years by a given percentage: anything, in fact, to convince a war-sick world that they are in earnest, and have really resolved to rest their security on the protection afforded by the League. If the security of a State is proportionate to the number and strength of the alliances it has entered into, how very secure must that State be which is in alliance with all the others. Of course, there is Russia and Turkey and Mexico outside—not to say, the United States of America, so the security is not perfect. But it is indefinitely stronger than that afforded by the ever-swaying Balance of Power.

Control of German Armaments.

The prolonged negotiations regarding the transfer of the control of German disarmament from the Inter-Allied Military Commission to a Commission of Investigation to be appointed by, and responsible to, the League of Nations, cannot be understood unless we remember that in both France and Germany there is a large and influential section still infected with the war spirit and bitterly hostile to any real *rapprochement* between the two countries. It is doubtless for their benefit that all this parade of control and evasion is kept up, for one cannot imagine a practical statesman really believing that it is possible even now to keep a great nation in effective military tutelage by whatever means. The lesson of 1811 cannot have been completely forgotten. *The Times* (December 13th) at any rate faces the facts frankly. After acknowledging that one effect of the Versailles restrictions was simply to stimulate military inventiveness in Germany, and that the control so exercised could not avail "if the German nation has the will to become a strong military power once more," it goes on to say what has long been obvious to the unprejudiced observer—

The time has come when the task of checking dangerous developments of German militarism must be left to other forces—to a German public opinion enlightened and reassured by a freer and closer intercourse with neighbouring nations, to a developing sense of vital common interests among the European peoples and to the growth of international economic organization. . . . They are in fact the only forces that can effectively restrain the will to war in Germany or in any other civilized country. And it is the will to war that is the root of the matter.

We should like to be able to add to those intangible forces the influence of religion, but that only becomes effective when it ceases to be national. However, already in France, Germany, and this country, ex-enemy Catholics have had cordial meetings to promote peace, and have formed throughout the Continent, societies corresponding to our Catholic Council for International Relations, and therefore religion may do its share in checking the will to war. Meanwhile, we may repeat our conviction that the voluntary demilitarization by France and Belgium of their side of the Rhine frontier would do more to further peace and provide security than the strongest Committee of Control.

**The "New
Spirit
in Industry."**

We hope that the collapse of the coal-dispute will not be succeeded by a long period of apathy, without any attempt at positive reconstruction. It will be a scandal if the Samuel

Report goes the way of the Sankey Report, and those three or four other past attempts to set our basic industry on a satisfactory footing. Mismanagement and incompetence may be tolerated in luxury-trades, the prosperity of which is not essential to national well-being, but not in such trades as coal-mining and transport. A recent Report by a Government Committee, on "Co-operative Selling in the Coal-mining Industry," has passed almost unnoticed in the general chaos, yet it points out valuable means of eliminating waste in distribution, and might well be made a basis for legislation. If there is no attempt at construction, and if all that the miners see in prospect is a measure, however desirable in itself, to restrict the activities of Trade Unions, the small communist element amongst them will gain enormous strength from the perpetuation of discontent. But, of course, as suggested elsewhere, there will never be peace, in this or in any other great industry, until the "new spirit" of mutual confidence and co-operation is embodied in positive arrangements based on the real solidarity of interest. If only the Miners' Federation and the Mining Association would shed their old false economic views and would combine in one body as men engaged in a common occupation of public importance, there might ultimately be a

great deal to compensate for the far-spread disaster of the Coal-War. But the initiative lies with the owners, who are presumably men of wider education than the rank and file of their employés. They must not only be just and sympathetic and considerate in their dealings with the men, but also—and this is almost as important—they should take every means open to them to convince the men that they are so. The fact being that they have inherited from the evil past of godless Capitalism a reputation for insincerity and selfishness which cannot be destroyed save by prolonged and constant effort.

Catholic Relief.

Catholics in England felt genuine relief at the removal of almost the last of their legal disabilities, by the Bill which received the Royal Assent on December 15th. Notwithstanding the fact that common decency and common-sense have long demanded the abolition of these unjust discriminations against loyal citizens, still ultra Protestantism has never been conspicuous for those qualities, and one never knew how far its influence would prevail with legislators of the Gallio type. As a matter of fact, some Protestant Association sent a long, unhistorical and illiterate remonstrance to the Members of Parliament, and actually prevailed upon one of the Peers to try to introduce a new disability in the shape of prohibiting processions of the Blessed Sacrament. But the result showed that Protestantism of that type was dead as a political instrument. Its supporters in the Lower House were reduced to two self-eliminating arguments, viz., that the penal enactments were already a dead letter, and that it would be just as well to keep them on the Statute Book in case there were need of their revival. Common-sense and common decency prevailed, and the Protestants did not even divide upon the Third Reading. Of the three disabilities still remaining, one—the Protestant succession—which limits the Monarch's freedom of conscience, concerns the Royal family rather than Catholic citizens; the second—depriving Catholic patrons of the power to present to benefices in the Established Church—is rather a safeguard against promoting heresy than a disability; only the third—the continued exclusion of Catholics from the Lord Chancellorship—is a genuine grievance, and Catholics will not be content till it too is removed.

The Varican Vindicated.

Although the publication of the evidence simultaneously with the decision in the Marlborough nullity case would have prevented a good deal of acrimonious discussion, still we cannot regret the procedure actually adopted. It has made very evident the existence of a deep-seated anti-Catholic prejudice in the minds

of many reputable people and the vast amount of ignorance regarding the nature of Christian marriage that prevails amongst Catholics and non-Catholics alike. It has given the former, at any rate, an incentive to revive their knowledge of the Faith, and has taught the latter, once more, that it is unsafe to assume that "Rome" countenances immorality. The strange silence which fell upon the non-Catholic press, once the facts became known, is a token of its discomfiture, but for the sake of journalistic honesty one would have liked to have seen a withdrawal of the baseless charges against the Church and some genuine expression of regret. However, the journalists may possibly feel that, though the Vatican has managed to prove its innocence on this occasion, it is guilty, nevertheless, on many other counts, and so one need not be punctilious with such a notorious criminal.

**A Plain
Description of
Anglicanism.**

When the true Anglican, the cross-bench man who has no fixed conviction save that Anglicanism is a comprehensive balance of opposites, speaks his mind, he has no difficulty in making

it clear. One such, writing on Prayer Book Revision in the *Saturday Review* for December 4th, has expressed the whole essence of Anglicanism in unmistakable terms. He thinks the Prayer Book should have been let alone: to try to explain or define its teaching is only to stir up strife. "Many," he says,

of the authoritative formulæ of the Church are capable of being interpreted in more than one way, or at any rate are not incompatible with different theological positions. In fact, these formulæ have been read in differing senses by Anglican schools of thought for centuries. We go further, as would, we believe, most scholars and Church historians, and would say that these formulæ were deliberately and intentionally so expressed as to be capable of more than one interpretation. This is not pleading guilty to slimmess, or a deficiency of honesty in the Prayer Book: it is simply a recognition of the fact that these differing views were to be found in the Church of England and were entitled to their place within it. Any formulæ which would have excluded either (*sic*) or any of these views would not truly represent the Anglican position. The essence of that position, almost its reason of being, is intellectual and critical freedom. No other religious communion has any such comprehension.

Here, at any rate, is an honest man who looks at Anglicanism as a whole and recognizes its real nature. Notwithstanding the fact that the "formulæ" he speaks of include the most vital points of doctrine such as the real Godhead of Christ, the Atonement, the sacrificial character of the Mass, the true presence of

Christ in the Blessed Sacrament, etc., he is quite content that his Church should not know her own mind upon them, sublimely unconscious that he is denying to her any power to teach the truth. Rightly may he boast that "no other religious communion has any such comprehension," but to those that believe that Christ founded an abiding organization to continue His revelation to the end of time, his boast equivalently asserts that Anglicanism, at any rate, is not that organization. He is all for peace, poor man, but this unfortunate Revision project has, as he all along felt, only accentuated strife.

It was indeed more than likely: it was almost certain that if the Prayer Book was to be overhauled, if all the questions that lay beneath its formulæ were to be reopened, every party and every school would try to establish its own views to the exclusion of all others.

And so he pleads, in the interests of "comprehension" and peace, for a universal acceptance of the Bishops' Report, which "will probably be the unanimous recommendation of all the Anglican Bishops sitting *in banco*. To a Churchman a more authoritative pronouncement could not be." It is true "we may not like all that there may be in the Bishops' Report: we may wish it contained what it does not; we may not agree with it on this point or that, but as Churchmen we are bound to take a broad view and loyally to accept this episcopal pronouncement as a settlement of the whole matter." There is, we note, no question of interior assent to the Bishops' ruling: loyal acceptance may be merely agreement to differ: the sacred principle of private judgment remains intact. However, the writer honestly envisages all contingencies. "Suppose there is that in the Report which [one's] conscience tells him is wicked"—another implicit denial of the commission to teach—then, if one is certain that conscience is really in question and not mere party spirit, "he had better leave the Anglican communion. It will be the most honest course for him." The most honest, but alas! often so very, very difficult, so strong is the sentiment of loyalty however misplaced, so many the specious motives for postponing or evading decision.

Martyrs for
the
Roman Missal.

The man who discovers a new argument, even though a fallacious one, to support the "Anglo-Catholic" theory of Continuity is worthy of a modicum of praise, at any rate on the score of imaginativeness. We were familiar with the subtle distinction between the Mass—which Article 31, we are told, did not condemn—and "the sacrifices of Masses"—which are declared in the same Article to be "blasphemous fables and dangerous deceits." But, that distinction having worn rather thin, an inventive

genius in the *Church Times* (December 10th) has fashioned another still more subtle. The writer is astonished that Dom Bede Camm, in spite of all his learning, should have thought that Catholic priests were put to death in Elizabeth's time for saying Mass, whereas the crime for which they were executed was the use of the Roman Missal. For, we must know, "the celebration of that [Roman] liturgy at that time was identified, rightly or wrongly, with a party which the State considered hostile to itself." From which astonishing argument we seem to be free to infer that, if our martyred priests had only said Mass in English, they would have been unmolested. But no, the implication really is that what they should have done was to have used the rite which Cranmer, with the sanction of the State, had devised for the celebration of the Divine Mysteries. Then, indeed, we may admit, they would have been safe, as having conformed to the State religion, but then, unfortunately, they would not have said Mass! The writer, in other words, ignores the fact that Cranmer mutilated the traditional rite in order to exclude the essential idea of sacrifice. We suppose the correspondent is conversant with the literature on the subject: it is strange then that he did not find in the above fact the explanation of Dom Bede Camm's contention.

The next issue of the same paper exhibits, in the person of another correspondent, a similar inability to see the immutable essence of the Catholic position. The writer in this case owns that, since we hold as an article of faith that without communion with the Holy See no religious body can be Catholic, it is useless to ask us to recognize the Catholicity of Anglicans. But, he argues, "Anglicans have a corporate status, comparable if not identical with that possessed by the Eastern Orthodox Churches, and therefore, with the Orthodox, have a corporate capacity for Catholicity as defined by Rome." Alas! even that claim must be disallowed. To give Anglicanism the status even of a schismatic Church is impossible, for that would be to recognize it as the old pre-Reformation Church of England, essentially unchanged save in the matter of Papal Supremacy. Whereas we are bound to hold that it is a new body founded in Elizabeth's time, and, considered canonically, no Church at all. Thus, that well-meaning suggestion is irreconcilable with Catholic teaching regarding the Unity and Unicity of the Church, as well as with the facts of history. There is no other way to union, save that trodden, happily, by many Anglicans and destined in God's providence to be trodden by many more, once the misleading character of other routes is recognized. Meanwhile, the perverse ingenuity with which "Anglo-Catholic" apologists fight for their peculiar contentions is evidence that they suspect the insecurity of their position.

A Clean Press.

The long-talked-of measure to control the license of the Press in reporting divorce-cases has become law at last, and for the good it may do, or rather the harm it may prevent, we must be thankful. It is another instance of the occasional need of restricting the liberty of the many because of the misconduct of the few. It was mainly the Sunday press and other papers of a crudely-sensational type that made a practice of parading vice to gratify pruriency. On that account decent papers must suffer with the rest from regulations which seem rather too vague for their purpose. But, at any rate, the clean press will not to the same extent be subjected to the competition of the unclean. Much more could be done in the same direction if only public opinion were sufficiently elevated. The animal in man is always seeking expression, and, in default of conscience, can best be checked by association with those who hold it in check themselves. Legislation should be the embodiment of the convictions of the healthy-minded, and therefore real civilization is incompatible with a low moral tone in the community. The legislative efforts which are now being made in Ireland to suppress indecent literature of every description will be watched with the greatest interest by Christians everywhere.

**The
late Professor
Phillimore.**

THE MONTH unhappily was never privileged to publish any of the writings of the late Professor Phillimore, whose praise is not only in all the Churches as an exemplary Catholic, but also in every haunt of the Humanities as one of the foremost scholars of his generation. But in a sense it may claim intimate connection with him, for it was a former Editor, Father Sydney Smith, who received him into the Church on August 24, 1905, and inaugurated that career of fruitful service to Catholicity, which was prematurely closed on November 16th. And we are glad to say that we shall be able to publish next month an appreciation of his character and work from an intimate friend, well equipped by association and understanding to do justice to his memory. *Gnoscitur a sociis.* It is the most gifted Catholics of our time in this land that feel most deeply the loss of that gracious personality, who wore his learning so lightly, and held his Faith so dear.

THE EDITOR.

III. NOTES ON THE PRESS

[A summary survey of current periodicals with a view to recording useful articles which 1) expound Catholic doctrine and practice, 2) expose heresy and bigotry, and 3) are of general Catholic interest.]

CATHOLIC DOCTRINE AND PRACTICE.

God the Fulfilment of Life [C. C. Martindale in *Messenger of S. H.*, Dec. 1926, p. 353].

Purgatory, Doctrine elucidated at the Council of Florence [A. d'Alès in *Thought*, Dec. 1926, p. 474].

CATHOLIC DEFENCE.

Catholic Disabilities removed: list of [*Universe*, Dec. 17, 1926, p. 1].

Catholic Relief Bill, Arguments of Bigots against [*Tablet*, Dec. 11, 1926, p. 805; *Glasgow Observer*, Dec. 11, 1926; *Church Times*, Dec. 10, 1926, p. 688].

Catholic Exploits and Names boycotted by the non-Catholic press [H. Belloc in *America*, Nov. 13, 1926, p. 111].

Christianity: what its coming meant to the world [Editor in *Catholic World*, Dec. 1926, p. 402].

Coulton's, Dr., "Medieval Village" criticized [H. Thurston in *Studies*, Dec. 1926, p. 557].

Inge, Dean, Ignorance of Church's Marriage laws exposed [Dr. Arendzen in *Catholic Times*, Dec. 5, 1926, p. 14].

Marlborough Nullity Case: Slanders of the Press regarding Church's action not retracted [*Catholic Press* generally, Dec. 10 and 11, 1926].

Mexico: Historical Survey of Persecutions in [Dom Maternus, O.S.B., in *Southwark Record*, Dec. 1926, p. 361].

Religion, Evolution of: agnostic guesswork [A. Muntch in *Fortnightly Review* (St. Louis), Dec. 1, 1926, p. 529].

POINTS OF CATHOLIC INTEREST.

Catholic Citizens' League established in Dublin [*Irish Monthly*, Dec. 1926, p. 627].

Catholic Council for International Relations, Account of [J. Eppstein in *Messenger of S. H.*, Dec. 1926, p. 366].

Catholicism in Germany, State of [B.G. in *Catholic Gazette*, Dec. 1926, p. 308].

Conversions in U.S.A. [J. Peterson in *Homiletic Review*, Dec. 1926, p. 232].

Evolution: Modern Theories discussed [M. J. Browne in *Irish Ecclesiastical Record*, Nov. 1926, p. 561].

Francis of Assisi, St., Papers in homage to [*Blackfriars*, Dec. 1926, the whole number].

Fascism, The Theory of, not Christian [J. A. Ryan, D.D., in *Commonweal*, Nov. 17, 1926, p. 42; nor the practice, *ibid.*, Nov. 24, 1926, p. 73].

Holy See, Attitude of, towards League of Nations [Cardinal Fruhwirth quoted in *Documentation Catholique*, Dec. 4, 1926, p. 1050; Y. de la Brière in *Etudes*, Dec. 5, 1926, p. 616].

Indecent Literature: Plea for suppression by Law [Fr. Devane, S.J., in *Irish Ecclesiastical Record*, Dec. 1926, p. 583].

Jews, The Conversion of the [C. C. Martindale in *Catholic Times*, Dec. 17, 1926, p. 11].

Meredith, a Pagan [S. B. James in *Catholic Times*, Dec. 17, 1926, p. 11].

Roman Question, The [Y. de la Brière, S.J., in *Etudes*, Dec. 5, 1926, p. 608].

REVIEWS

I—ANGLICANS ON ANGLICANISM¹

FOUR bishops, one dean, four canons and a Lieutenant-Colonel have contributed papers on the present state of the established Church, viewing its growth in the light of its history, and in spite of the title of the volume, wisely abstaining from any definite prophecies as to its future. None of the contributors appears to be an extreme "party-man," so the volume is, on the whole, representative of common, average Anglicanism. The most interesting of the papers is possibly that on "The Faith of the Twentieth Century," by the Bishop of Manchester. The Bishop might be described as a moderate Anglican modernist. He is optimistic as to the future and seems contented with the present position regarding the thinking world's attitude towards the (Anglican) faith.

"The period when Christianity had to content itself with warding off attacks from the chief intellectual forces of the day is, I am convinced, already ending. In the period before us we shall rather see Christianity come forward with the challenge that, intellectually as practically, it can offer a more comprehensive, a more penetrating apprehension of Reality than any rival; and that even if judged by intellectual standards only, though that is to abandon half its claim, it can afford a satisfaction that is nowhere else attainable."

This we believe to be true to a great extent, but Bishop Temple's disbelief in the traditional doctrine of Original Sin, which he "restates" in true modernist phraseology, shows that he makes no attempt to "ward off attacks" on that doctrine, but surrenders to extreme evolutionism. For him, our original sins are "the tendencies inherited from our animal ancestry" which are "real and obvious hindrances to the attainment of those ideals which the distinctly human appreciation of absolute values leads us to set before ourselves." He adds: "As soon as we have ceased to read as history the myth in the Book of Genesis, we see how profound its wisdom is." Who on the Bishop's showing is to say what is myth and what is history in the library of the Bible? He opens here a wide door to scepticism.

Anglo-Catholics will be disappointed with the chapter on "The Future of Worship in the Church of England." Canon Dwelly, of Liverpool has an ultra-evangelical idea of Protestant worship, and needless to say, the Mass is not the form of Anglican worship to

¹*The Future of the Church of England.* Edited by Sir James Marshall. London, Longmans. pp. xvi, 244. Price 9/- net.

which he looks for the future. He says: "The Church unity of the future must entail, on the part of many communions within the Christian Church, the retention of their peculiar ways of worships; the Quaker being bereft of almost any form whatever; the Congregationalist determining for himself what form of service he shall follow; the Greek Church rich in forms beyond anything Anglican or Roman. When there is a return to the primitive recognition of various alternative forms of service, this wide variety of temperament will be free to recognize itself within one united Church, and then Alleluia, the Church of England will become a microcosm of the liberty that is in Christ Jesus."

But what will become of the "*lex credendi*" when this "*lex orandi*" is thus lawfully multiform? And what an encyclopædic "*Revised Common Prayer Book*" would be required to cope with the "temperamental worships" of the "Church of the Future" as Canon Dwelly sees it in his vision. Alleluia! would hardly be the exclamation rising from the heart at the thought of this chaos in the Church, this practical denial of revealed truth.

Two of the contributors deal with the very real shortage of clergy and the dearth of candidates to the ministry. Where about 600 ordinands are needed each year to supply wastage of man-power, only about half that number are forthcoming. Of the clergy of the past, he says, "the influence of the Church of England has been largely due to what may fairly be called the culture of her clergy . . . These men may have been neither trained preachers nor expert priests, but they were pre-eminently "*English Gentlemen in Holy Orders*," and he goes on to show that public school education and a university career has in the past produced a type of man who was of influence. Most Anglicans who write on the shortage of clergy in the establishment recognize that a more democratic outlook will have to be accepted, or else many Churches in the next generation will have to be closed or ministered to by lay preachers.

The book includes chapters on the National Assembly, "*The Church and Education*," "*The Church and Politics*"; one on Anglicanism abroad—in the Empire and in its Mission fields, and inevitably a rather colourless paper on "*Reunion*," which, like the other papers, fights shy of any detailed prophecy as to the future.

In a recent article in a Church weekly, Dean Inge asks himself the question: "What will the Church of England be like fifty years hence?" and replies "It would be a very rash man who should venture to prophesy. It is simply untrue that the different parties in the Church are drawing closer together, though they are more courteous to each other than they used to be. There are very deep differences of principle beneath our party divisions, and if men become more in earnest they will be even less willing than they are now to compromise their convictions for the sake of unity. Except as the Church of the English people (a national institution), the

Anglican Church is an almost unintelligible anomaly, . . . We may hope that an institution which is quite unique in Christendom will escape the danger which sometimes seems to threaten it, that of shrinking into a sect."¹

The Dean would seem to understand his Church better than the moderate men, who, possibly because of their moderation, were selected by Sir James Marshall to tell us what the Anglican Church thinks of its fitness to survive.

2—CHRIST'S GODHEAD ONCE MORE *

THE Bampton lectures are a typical product of the better kind of thought in the Church of England. We find in them a high level of scholarship and general culture, and a rather conservative position in regard of the larger theological issues; on the other hand, Anglican divines seem almost incapable of formulating an important truth accurately, and defending it with conviction. Their training has not been such as to enable them to realize easily the philosophical and theological bearings of a doctrine, so that there is apt to be incoherence in their judgments and criticisms.

Dr. Rawlinson in the present lectures is more concerned with Bousset than with anyone else; and Bousset, like so many other writers, postulates so great a transformation in the earliest stages of Christianity that we cannot think that his speculations make plausible history. No more, we fancy, does Dr. Rawlinson; but the arguments which the latter himself sets forth are so boneless that we can promise them no longer life. Though at first we were inclined to think that he was merely following the fashion of preserving time-honoured formulae while eviscerating them of content, we believe finally that his conclusion is sound; but do not see that it is built fairly and squarely upon his premises.

The Church, he considers, was right in affirming that Christ "was Himself, in the ultimate roots of His Being, co-essentially and eternally one with the Father . . . the doctrine can only be repudiated at the cost of regarding Christianity as having involved from the beginning the idolatrous deification of a Jew" (p. xii). And yet he "ventures to think," apparently as a rather bold thing to do, "that at least from the time of His Baptism onwards, and in virtue of the experience which then came to Him, our Lord knew Himself to be the Messiah, the Anointed of the Spirit, who as such was clothed with supreme authority from God" (p. 49). Such knowledge is not at all enough for a belief in the Incarnation. True, our author makes reserves, and appeals

¹ *Church of England Newspaper*. December 3rd, 1926.

* *The New Testament Doctrine of the Christ: the Bampton Lectures for 1926*. By the Rev. A. E. J. Rawlinson, D.D. London, Longmans, pp. xvi, 288. Price 12/6 net. 1926.

to "an ultimate mystery" which "remains" (p. 51). But the one passage upon which he proceeds to lay emphasis, "the famous words about the mutual knowledge of the Father and the Son" (Matt. xi. 27; Luke x. 22)—subsequently receives a whole appendix to itself, in which he avows that "it is hard to give a confident answer" to the question whether the saying was uttered by Christ at all. "For myself, I am not ashamed to confess that I am not able to make up my mind" (p. 263). We respect the learned writer's honesty, as we respect his own belief, but our final verdict upon his way of handling the evidence must be, *non tali auxilio*. Indeed, we cannot think that he sufficiently understands the strength of the constructive and cumulative argument for the thesis he would evidently wish to defend. We may conclude with a commendation of his final appendix on "Christianity and the Mystery Religions," which is a valuable feature in the book. There, at any rate, Dr. Rawlinson puts his foot down; we wish that he had the courage of his convictions, or at all events more courageous convictions, elsewhere also.

3—WHAT IS SANCTITY?¹

IT is well that the articles from *The Sower* which make up this volume have been re-published in book form. The case for the saints badly needs re-statement, and there is still much to be done in that direction before the balance between unintelligent panegyricism and over-intelligent rationalism is finally redressed. "The Mind of the Saints" will help towards that desirable end, and we welcome it on that account. The author studies the principal elements of the saint-life—motive, asceticism, detachment, mysticism, martyrdom, mission—and writes about them with obvious interest and zest; and there is no doubt that many of his readers will be helped to a new and more fruitful appreciation of the saints. But this is not to say that we accept without reserve all the conclusions at which the author arrives.

He would, for instance, explain the corporal austerities of the saints almost by explaining them away: for it is to miss their significance altogether to say that they were founded principally upon the motive of "keeping fit," even spiritually. The motive of growing into the likeness of Christ, the mystic (if you like, but very real and natural) motive of *hurting* oneself for love, were far more radical and powerful motives with the saints than this. It is rash, too, we think, to pronounce positively that it is always more perfect to accept the suffering that comes to one unasked than to seek for it. Surely the second is the perfection of the first and takes it for granted. And does "poor, ardent" Father

¹ *The Mind of the Saints*. By C. V. Trent. London, Burns, Oates & Washbourne, pp. vii. 218. Price 5/-.

Doyle's fiery walk through the nettle-bed as narrated in Professor O'Rahilly's "Life" of that great lover of Christ, *really* "border on the ridiculous," even if it be true that, in consequence, "the good nuns believed that he had swallowed external liniment by accident"?

Again, is it really a chief characteristic of the martyrs that they did not want to be martyred, or is it true that martyrdom is always the crown of an already perfect life? For the author would seem to hold that this is so. It is true that S. Thomas calls martyrdom the most perfect of human acts. But the author, in his long and enthusiastic development of this thesis, conveys the impression that he considers the canonized saints who are not martyrs to be somehow inferior, or at least "peculiar," people, abnormal, needing apology, and—it seems absurd, but one cannot resist the impression that that is what he means—this, largely, because their ways are un-English: "The best way for us, perhaps, is to short-circuit the later mystics [S. John of the Cross, S. Teresa. S. Francis de Sales, one supposes] and pick up the threads of English piety where they were broken," *i.e.*, at the "solid simplicity" of pre-Reformation England. But his book is entitled "The Mind of the Saints," not of the English saints alone: and the author does not otherwise indicate that he intends thus to limit the scope of his study.

While welcoming this book for its many useful qualities and for the freshness with which it at least presents some of the most discussed problems of human sanctity, we cannot but feel that the curious impatience which the author displays towards such features as bodily austerities, mysticism, detachment, and the love of suffering, robs it of much of its value, since it is precisely upon these points that the average reader will look for enlightenment. One feels that in certain very vital particulars the author, in spite of his evident purpose, still falls short of that sympathetic exposition of the inner life of the Saints which the title of his book would lead one to expect.

4—A GREAT CATHOLIC APOLOGIST¹

FEW men of name and position to-day fail to set down their Reminiscences; the publishers see to it if they are themselves lazy or disinclined. Such book-making may beguile our leisure with gossip pleasant or ill-natured, and may be to the purpose of some future historian, but the immediate results are seldom literature, though touched up by some able editor; they lack the salt of style. This is one reason why Canon Barry's many admirers will be grateful to him for following the fashion. The story of his long and honourable life was well worth writing and it is here admirably told.

¹*Memories and Opinions.* By William Barry, D.D. London and New York, G. P. Putnam's Sons. Pp. xvi. and 304. 10/6 net.

"A Man of Letters and a Catholic Apologist"—so he sums up a life always consistent with itself in its interests and aims. The eager sensitive imaginative child whose story is told so movingly was father of the man whose life's work we know. Of the equipment for that life's work he himself says: "I went through all the stages of Oxford Classical Scholarship at Oscott; in Rome I heard the best-qualified of Jesuit Professors lecture, I was free of St. Peter's and the Vatican Galleries, I saw the Church in General Council, and I knew it in glory and conflict." After a brief period of teaching he settled down to the life of a scholar at Dorchester, but it was no life in the shade. Within easy reach of Oxford and London, he made friends, able and willing, to help in that literary work in which he saw his clear vocation. He was no mere recluse; he kept in touch with his friends and from his quiet home by the Thames he followed all the movement of the world. He was in his own phrase "a good European," and he saw Europe estranged from the Faith and its men of light and leading "heralds of revolt." In all his works, in his philosophical and theological essays, in his critical and biographical studies, and last, but not least, in his novels, he strove to bring men back to the things which are to their peace. With what success he has laboured we all know. He himself acknowledges it with charming simplicity like the Magnanimous Man who "deems himself worthy of praise, being worthy." "Its language" he says of one of his books, "called forth praise and no small wonder."

This record of a scholar's life ends characteristically with a reminiscence of Plato, inspiring the Christian Priest to the memory of higher hopes and better oracles. "Forward then, following our Captain Christ. In that name we shall conquer. Now, good-bye and joy be with you all." Canon Barry's readers will re-echo his prayer and wish him the peace and joy of a serene and honoured old age.

5—A RELIGIOUS PHILOSOPHER¹

A WRITER on theology or religion, especially if a layman, exposes himself to criticism which is not always benignant or just. St. Ignatius of Loyola appeals at the beginning of the *Spiritual Exercises* to that Christian justice and charity which is "more ready to excuse the proposition of another than to condemn it." That charity of interpretation may be, and on the whole has been, generously accorded to Baron Friedrich von Hügel. He felt constrained to criticize, and was patiently tolerated in criticizing very trenchantly that "Officialdom" whose authority he always recognized, while remaining very sensible of its limitations.

¹ *Essays and Addresses on the Philosophy of Religion. Second Series.* By Baron F. von Hügel, LL.D., D.D. London, J. M. Dent & Sons. Pp. ix—288. 15/- net.

But pious ears were quick to find offence and not less so because of a very difficult and obscure style. An impatient reader with a zeal not always according to knowledge, and deficient in that power of close and sustained attention which the subject matter and the Baron's learning and sincerity alike demanded, would not hesitate to suspect the author of intentional obscurity, of not speaking out, of hinting heresy and fearing to profess it openly. Such prejudice, and the danger of such rash judgment is heightened when the critic of authority loses no opportunity of praising the heretic and rebel, and when the non-Catholic or anti-Catholic writer may not be named without some complimentary flourish. Yet we hope that the competent and patient reader will find at least in these later Essays and Addresses not only an all embracing charity quick to see some soul of goodness in things evil but an unshaken faith, a consistent loyalty and submissiveness, and a very genuine and winning humility. The Baron's unique position, his birth and education, and, of course, his reputation as a "liberal" gave him the ear of a public inaccessible to most Catholic thinkers and writers, and it is clear that he used this talent and opportunity of his to bring his hearers to a greater sympathy with and a deeper understanding of Catholic truth. It is all to the good that the Oxford which welcomed him so cordially should understand better the fundamental positions of Catholic Philosophy and Theology, and realize the force and reasonableness of our objections to the Pantheism, Pragmatism or New Realism of our time. The insistence throughout these Lectures on the transcendence of the Infinite God and His absolute independence of that created order which is entirely dependent upon Him, the keen and searching examination, for example, of the Pantheistic element in Professor Pringle-Pattison's teaching, the exposition of the doctrine of the Incarnation and the suffering of the Incarnate God—all this is of the utmost value in preparing minds for that Faith so many are groping after to-day.

We regret the inclusion in this book of the Essay entitled *Official Authority and Living Religion*, written in 1904. It belongs to an earlier time and only recalls unhappy and now happily far-off things. Its publication to-day does no credit to the editor's judgment and it can only provoke the prejudices we have already deprecated.

6—WITCHCRAFT¹

WE do not know whether Mr. Montague Summers is a Catholic, or an Anglo-Catholic, or indeed whether he professes allegiance to any religious communion at all, but the book before us will certainly render no service to belief in the super-

¹ *The History of Demonology and Witchcraft*. By Montague Summers. Illustrated. London, Kegan Paul. Pp. xvi. 354. Price, 12s. 6d. net. 1926.

natural, in spite of the ostentatious piety of its setting. It is dedicated "to PATRICK, in memory of Loreto and Our Lady's Holy House, and also Our Lady's miraculous picture at Campocavallo," etc., etc., not to speak of "all the Italian and French Madonnas at whose shrines we have worshipped." From the jacket of the volume we learn that Mr. Summers has edited the works of William Congreve (1923), and the works of William Wycherly (1924), while an examination of the British Museum Catalogue shows that he formerly discharged the like office for Aphra Behn. One may also discover from the same source that he has contributed to the collection of "the British Society for the study of Sex Psychology" an essay entitled "The Marquis of Sade, a study of algolagnia," and he is further credited at an earlier date with a volume of verse. We had the curiosity to look at this, and we found that the principal poem it contained was an impassioned glorification of Antinous, as a personification or avatar which, it appears, has been honoured throughout all the world's history under various names, one of which, much favoured by pious Catholic youth, is Aloysius Gonzaga. Father Martindale ought really to look into this. We have heard it stated, apparently on good authority, that Mr. M. Summers is, or was, a clergyman of the Church of England. It may be so, but his name is certainly not in Crockford.

If the author of the book before us has roused so much curiosity regarding his personal status and convictions, he has only himself to thank for it. The contrast between his more than mediæval credulity in the confessions of the witch trials, and such continuous preoccupation with the most disreputable of the Restoration dramatists is altogether too violent. One is reminded of the high moral purpose which ostensibly inspired Dr. Solomon Rappoport's revelations concerning "the Love Affairs of the Vatican" side by side with the interest exhibited by the same writer in the careers of Artists' Models. The doubt occurs whether this History of Witchcraft may not represent another attempt to pull the leg of those ultra-pious people who are prepared to see the personal intervention of Satan every time it rains when they want to go to Church. We may be doing Mr. Summers an injustice by suggesting such a thought, but the memory not only of Mr. Alister Crowley, but of the more remote Léo Taxil, with his Diana Vaughan, and Palladism, and Anti-Christ and the demon Asmodeus, is not easily obliterated from the minds of those who were contemporaries of these ignominious mystifications. What we find especially trying is the assumption adopted in several of the reviews we have read that the present book is in fact a reactionary manifesto of twentieth century Catholicism, which seeks to justify the activities of Fathers Sprenger and Kramer, and the Bull of Innocent VIII.

So far as the general drift of this volume is concerned, it might have been written by the royal author of "Demonologie," except that Mr. Summers is as careful as the most pious nun could be, to speak of "Holy Mass," "the Most Blessed Sacrament," etc., a phraseology which is not quite in the manner of King James. To our author all the statements of fact made by Jean Bodin and Pierre de Lancre based upon their experiences of the witch trials and the confessions of the accused are apparently as well established as the date of the Battle of Waterloo. For the effects of hysteria, suggestion, terror, and popular superstition, he makes no allowance at all. Though the "Cautio Criminalis" of Father Friedrich Spee, S.J., is mentioned in the bibliography, no allusion, so far as we have noticed, is made in the text to the immense effect produced by that work in modifying public opinion and bringing the witch mania to an end. Mr. Summers quotes without a shade of misgiving such a piece of evidence as the following concerning the black Mass.

Madeleine Bavent at Louviers (1647) acknowledged: "Mass was read from the book of blasphemies, which contained the canon. The same volume was used in processions. It was full of the most hideous curses against the Holy Trinity, the Holy Sacrament of the Altar, and the other Sacraments and ceremonies of the Church. It was written in a language completely unknown to me." Possibly this blasphemous volume is the same as that which Satanists to-day use when performing their abominable rites.

One is tempted to ask how Madeleine could tell what the volume contained if it was written in a language completely unknown to her. So again Mr. Summers informs us that "Reginald Scot writes in 1584: 'This must be an infallible rule, that everie fortnight, or at the least everie month, each witch must kill one child at the least for hir part.'" But Reginald Scot was the strenuous opponent of all belief in witchcraft, and for that reason James I. not only described the opinions of Scot as "damnable," but, as King of England, ordered all copies of Scot's "Discoverie" to be burnt. The words quoted from Scot were written in mockery. None the less, Mr. Summers takes them seriously, and goes on to describe how—

Night after night in the rue Beauregard at the house of the mysterious Catherine la Voisin the Abbé Guibourg was wont to kill young children for his hideous ritual. . . . A priest named Tournet also said Satanic Masses at which children were immolated; in fact the practice was so common that la Chauprein, a mistress of Guibourg, would supply a child for a crown piece.

The police of Paris in the seventeenth century may not have

been very efficient, but one cannot help thinking that the children who disappeared in such numbers would somehow be missed and an outcry raised.

So far, then, as its main contention is concerned, Mr. Summers' book seems to us preposterous and hopelessly extravagant. It has no doubt cost its author a certain amount of labour, the chapter on "the Witch in dramatic literature" may probably break new ground as the author claims. The bibliography is extensive, and will be of use to inquirers, but even relatively it is far from complete. A section is given to St. Jeanne d'Arc, but the great work of Père Ayroles, in five royal octavo volumes, is not mentioned; and most of the other sections are similarly defective. Many names also are misprinted. To take one example Père Coconnier, the author of "L'Hypnotisme Franc" appears as "Conconier."

SHORT NOTICES.

THEOLOGICAL.

AN interesting account of the genesis of the posthumous work of the late Prof. Samuel George Shattock, F.R.S., F.R.C.S., called *Thoughts on Religion* (Kegan Paul: 6s. n.), is given by his son, Mr. C. E. Shattock, who edits the volume. It contains the speculations of a life-time, written and re-written and re-re-written in a zealous endeavour to reach perfect accuracy in fact and expression. It represents, therefore, the quintessence of the mental labours of a single-minded thinker, continually tested by experience and by the truths of revelation. The "Thoughts" are not classified or arranged in any orderly sequence: accordingly, each assertion or reflection must be taken by itself without enlightenment from its context. This, it must be confessed, makes the book unfit for continuous reading: it is meant only to be dipped into, and, indeed, so condensed generally are the arguments presented that they would seem to demand as much thought as went to their making. However, those who can think will find the book full of sound and healthy provender and those who cannot will miss much that only a thoroughly Christian philosopher like the late Professor could convey.

It is not often that one associates breeziness with theology but one's first impression, in dipping into Mgr. Kolbe's *The Four Mysteries of the Faith*, (Longmans: 6s. n.), is that here are old things presented in a strikingly new dress. In his former book *Up the Slopes of Mount Zion*, the Monsignor looked at the contents of our Faith as they gradually became visible in a progress from the morasses of doubt to the firm standing of the mountain-top. Now he looks back over the land he traversed and sees what a complete and orderly picture it makes. He sees how the whole centres round four regularly-distributed landmarks or, to drop metaphor, how the whole deposit of revelation is traceable to four great Mysteries from which it logically develops—The Trinity, The Incarnation, The Church or Mystical Body of Christ, The abiding

Presence of Christ in the Blessed Sacrament. So far any theologian might have proceeded but not every one could have developed this idea as has Mgr. Kolbe who combines scientific with literary learning in a marked degree, and uses both with great skill to illustrate his theme. We can conceive no better proof that nature and revelation, or science and faith, are in essential accord than is afforded by this stimulating treatise. It would be a most appropriate present to make to the Anglican Bishop of Birmingham or to any other who shares his view that sacramentalism is "magic." We have room only to indicate the last chapter in which the Apocalypse is shown in detail to be "a prophecy-poem of the Four Mysteries."

BIBLICAL.

The publishers in a note which accompanies Mr. Martin's *The Prophet Jonah: the Book and the Sign* (Longmans: 3s. net in paper covers, and 4s. 6d. cloth), rightly call attention to the literary quality of the work. Dr. Peake in an introductory note avows himself "impressed with the freshness of his observation, with the felicity of his expression, with the sympathetic realization of the situation, with the power of imaginative reconstruction which he displays." Nevertheless, where the subject of a work is such as this, we cannot be content to deal with mere form and setting. Catholics are not of those whom Dr. Peake reprobates, who would make belief in the literal historicity of the book "a touchstone of orthodoxy"; it is recognized as a possible view (though not as the safer and more approved) that the Book of Jonah should not be understood historically. What is "a touchstone of orthodoxy," however, is the doctrine of biblical inerrancy, the exclusion of any actual error from the Bible. And when our author lays it down that St. Matthew's version of Our Lord's remarks about Jonah is "self-contradictory" and "alien to the general method of Our Lord's teaching" (p. 71), does he not come near to straining at a gnat and swallowing a camel? But even in what concerns the Book of Jonah itself, Mr. Martin appears to press his point too much. The prophet, for instance, is "corroded in spirit by hatred of his country's oppressors . . . but also he is ridiculous, and this is the point of the propaganda" (p. 53). We must confess to doubting whether we should understand that the prophet either hates or makes himself ridiculous—not that either supposition would necessarily of itself be opposed to Catholic principles of interpretation.

The best handbook to the Bible in the English language is unquestionably Father Hugh Pope's *Aids* (B.O. and W.: 7s. 6d.). The first volume, dealing with the Old Testament, now appears in a revised edition with many important additions. We hope the other two volumes will not be long delayed. Scripture studies are constantly advancing, and the guidance of Father Pope's genial learning will be welcome to many.

At last we are given an English version of Father Ferdinand Prat's scriptural classic "*La Théologie de St. Paul.*" The translation is from the eleventh French edition and has been done by John L. Stoddard;

to whom we are also indebted for Father Felder's "Christ and the Critics." Those who have dipped into this latter great work need not be told that the translation of Father Prat's book is excellent. Mr. Stoddard, himself the author of that fine piece of apologetic "Rebuilding a Lost Faith," is so skilful that a reader scarcely feels that he is dealing with a book originally written in another idiom than his own. To praise **The Theology of St. Paul** (B.O. and W.: Vol. I., 15s.) would be an impertinence. It took its place long ago as the finest Catholic work in any language on its difficult subject. This translation will be a godsend to many besides theological students in these islands and America.

PHILOSOPHY.

M. l'Abbé O. Habert has taken for the subject of an interesting and suggestive study the history of anti-intellectualist theories in philosophy, ancient and modern. Rightly convinced that this is one of the most important issues in modern thought, he has designed his work, **Le Primat de l'Intelligence dans l'Histoire de la Pensée** (Beauchesne: 30 fr.) as an antidote to the negations and agnosticisms of the modern school. The author handles his subject with great skill, and students of philosophy will find much to ponder over in his expositions and criticisms. There is another class of readers also who may greatly profit by the perusal of such a work—the numerous class of educated people, who, without being much interested in philosophy as such, are affected intellectually by that dilution of philosophic theory which inevitably passes into, and becomes the informing spirit of, the higher literature of the day. For those who find themselves bewildered by the modern scepticism in its various shapes of pragmatism, relativism, immanentism—it is a versatile thing and has many names—a work like this, setting forth the real issues in an orderly way and in the light of history, should offer a valuable clue to the labyrinth. Such an historical conspectus is in itself a convincing argument for the essential soundness of that philosophy of the Centre, which Catholicism has elaborated—a philosophy in which the exaggerations alike of Empiricism and Idealism are avoided and which allows the free development of all man's cognitive faculties. The world of philosophy is a world of conflict and of criticism. Each great school has its own view, both of the physical world and of the history of human thought. M. Habert has put before us in the present volume an exposition of the Catholic world-view and the Catholic criticisms as directed against the leading external systems. We recommend this work, both for Catholic and for non-Catholic readers.

APOLOGETIC.

Gesù nella Storia by Leone Tondelli (Milan, Società "Vita e Pensiero": 10 lire) is a very good, clear and scholarly book on the problems of the New Testament. The most modern research has been taken into account by its author, but he wears his learning lightly, and people who are not experts may follow his arguments with ease. Few publishing companies maintain such a uniformly high standard as the Società "Vita e Pensiero."

CANON LAW.

In *Katholisches Kirchenrecht* (Herder: 13 marks) Dr. Albert M. Kœniger, Professor at Bonn, essays to give in one volume, of 493 pages and provided with an index, an account and explanation of the "*Codex Juris Canonici*" which may serve as a text book for the student hearing lectures on the Code and a book of reference for the priest engaged in pastoral work. In so compendious a work there is evidently no space for detailed explanation, but as a paraphrase of everything in the Code the book is a *tour de force*. It is well up-to-date in its references to the Commission for the interpretation of the Code, and at the head of each chapter has a useful list of relevant works, especially of such as have been written on parts of the Code. Experience may show that the student attending lectures may find the book a useful skeleton on which to build up his notes, but it may well be doubted whether it is full enough to serve as a work of reference. In some cases it is even more summary than the Code itself. For instance, it is said that "*getaufte Konfessionslose*" are not to be treated as belonging to a sect outside the Church. This is true of baptized Catholics but not of others. Nor are the regulations of canon 1065 and 1066 dealing with those who have given up the Faith gone into. (It is, however, gratifying to find that the author is with the majority in his plain interpretation of canon 2319 which he refers back to the whole of canon 1063 § 1 and not merely to a part of it.) Similarly, canon 1527 § 2 is clearer and fuller than the paraphrase of it on p. 390. The sections at the end of each chapter which explain the relevant German law will prove especially useful to German readers.

DEVOTIONAL.

There is such danger of self-deception in self-analysis that those who lead what is called "an interior life," devoted to the perfecting of their souls, have need to walk warily lest emotion should obscure reality and desire dictate conviction. For such, and indeed for all aspirants to the spiritual life, Père de la Taille's little treatise on *Contemplative Prayer* (B.O. and W.: 1s.), translated by a Carmelite Tertiary, will be found most helpful, for it tests experience, real or supposed, by sure theological canons.

Au service de Jésus Prêtre, Vol. II., *Les Voulours de Dieu* (Marietti, Turin: 9 lire) is a book for priests, based on the notes of a holy nun named Sœur Louise-Marguerite Claret de la Touche, who died in Italy in 1915. Sœur Louise-Marguerite was a true mystic and her conception of the rôle of priests in the mystical body of the Church is in accordance with the most exact teachings of theology. To sanctify priests was the great aim and object of her life. These simple and sober notes in which the thought goes deep without becoming fantastic or obscure, will undoubtedly help to carry on the great work which she had so much at heart. They are well worth a priest's study.

Father Régis Gerest's *Veritas: La Vie Chrétienne raisonnée et méditée* is designed to be a series of spiritual readings on the fundamental truths of the Faith, in three volumes. The first volume, now published, is entitled *A l'Image de Dieu*, (Lethielleux: 15 fr.). It is rather severely theological, as befits the work of a son of St. Thomas.

Number 12 of the "Orchard Books" is **The Little Flowers of St. Francis** (B.O. and W.: 5s. and 7s. 6d.) in the first English translation, revised and emended by Dom Roger Hudleston, O.S.B. Father Dominic Devas, O.F.M., contributes a short introduction which is worthy of the rest of the book, and that is saying a very great deal. As short introductions go, it is almost perfect.

SOCIOLOGY.

A very scholarly work by Otto Schilling, entitled **Die Christlichen Soziallehren** (Oratoriums Verlag: Köhn), the result of many years of research into patristic sources, contains a most complete scientific treatment of the social and political ideas and ideals of the Fathers. Almost every sentence bears witness to the author's astonishing familiarity with the great world of patristic thought. The wealth of well-chosen and well-arranged evidence given throughout the book gives the reader confidence that his guide is under no necessity of placing unjustified and unjustifiable interpretations upon Christian and patristic principles which do not seem to "fit in" a preconceived scheme. Unlike E. Troeltsch, whose much overrated book, "*Die Soziallehren der christlichen Kirchen und Gruppen*," is still the main source of information for writers on this subject, Otto Schilling has not confined himself to the study of secondary and more or less biassed literature, but has taken the trouble of investigating original sources. No wonder, then, that throughout his book he has had to devote a considerable space to the refutation of arbitrary constructions and misrepresentations placed upon the social theories of the Fathers by conscious or unconscious prejudice. But by doing so he renders a great service to true historical science.

HISTORICAL.

From Babylon to Bethlehem, by Laurence E. Browne, B.D., (Heffer and Sons: 3s. 6d. n.) is a happily chosen title for a scholarly little book. It deals in a stimulating manner with the five centuries preceding the birth of Christ. This is a period which provides considerable scope for conjecture, large gaps requiring to be filled in. The author, equipped with imagination as well as with critical ability, is equal to the task and aids the student to form a more consistent idea of the sequence of events. It is full of graphic touches which give life to the narrative. The extracts from Isaiah—"Isaiah the Second"—are all to the point. His sympathy with the Samaritans in their rejection by the returned exiles is a novel view of the situation, plausibly set out, though involving somewhat cavalier treatment of one or two minor prophets and other holy persons. The exaggeration of Torah cultus is rightly condemned on p. 55. Throughout the author is wise in keeping clear of unprofitable side-issues. In this spirit he treats the complicated question of the relations and interactions of the Sadducees and Pharisees, giving a clear bird's-eye view of their mutual lines of influence.

HOMILETIC.

Homily Notes on the Sunday Gospels by F. H. Drinkwater (Sands: 3s. 6d.) is by the Editor of the *Sower* and that fact ought to be sufficient recommendation. These notes are fresh and arresting. The busy priests for whom they are intended will undoubtedly find them a considerable help in the preparation of their weekly sermon.

BIOGRAPHICAL.

American Catholics are busy in recording the early history of the Church in the great Republic. None is more prolific than the Rev. V. F. O'Daniel, O.P., whose *The Father of the Church in Tennessee* (Pustet: \$4) is a big book dealing with a big subject—the life, times, and character of the Right Reverend Richard Pius Miles, O.P., the first Bishop of Nashville. Bishop Miles was born in 1791 and before his death in 1860 he had set the Catholic Church on its feet in Tennessee. Not even Bishop Carroll himself was a greater worker or finer organizer than this heroic apostle. Father O'Daniel tells the brave story of his life admirably. His book is a real contribution to American Catholic history, as well as being of absorbing interest as a study of a most attractive and inspiring character.

In *Sieg: Kämpfe einer Konvertitin* (Herder: 3.80 m.) M. Scharlau, only daughter of Professor Curtius, the great historian, gives us her autobiography, which forms, as it were, one great hymn of triumph, whose leading motive is: "This is the Victory which hath conquered the World—our Faith." The author, well known through her popular social novels, describes her hopes and fears, her happiness amidst tears, the estrangement of her own parents and friends through her reception into her new family, the Catholic Church, her many disappointments following the decisive step, the greatest of which was perhaps her rejection by her Protestant fiancé, her growing intimacy with Catholic life, her joys and consolations, her new friendships—and especially her peaceful union with God. "Nearer my God to Thee" was the motto of her new life in Catholic Faith as well as the reward for all the struggles and sacrifices. Her life and experiences, manifested to the reader with a charming childlike simplicity, may offer encouragement and guidance to many souls who have to wrestle with similar conflicts and problems.

NON-CATHOLIC.

The sketches contained in *A Portrait of Six Christian Heroes* by Kenneth Ingram (Society of SS. Peter and Paul: 3s. 6d.) originally formed addresses to an audience of boys and are left in their easy chatty style. They place before the reader a lively and appreciative description of five Catholic Saints, as disparate as St. Alban and St. Ignatius Loyola, and of a young Anglican who died in the war, and had at least one characteristic of Sanctity, a practical love of his neighbour for the love of God. Not all Mr. Ingram's comments would commend themselves to Catholics, but he has a real insight into the nature of the Faith.

What is certainly an interesting and well-informed series of lectures upon Origen has now appeared in English form. M. Eugène de Faye is Directeur d'Etudes à l'Ecole Pratique des Hautes Etudes and Professor of Church History in the Protestant Faculty of Theology at Paris, besides being Doctor of Divinity of Aberdeen University. Invited to lecture upon Origen at the University of Upsala, he has published the course as he delivered it, and it is the authorized translation which we now have before us: *Origen and his Work* (Allen and Unwin: 5s. net). Naturally the author has only been able to touch upon some of the more important points, but he promises us a far fuller treatment in a volume

to follow, of which this is merely a first taste. We recognize that he is well versed in his subject, to which he is likely to make an important contribution. Even now he says much that is valuable, as, for instance, when he insists upon the unreliable character of Rufinus' translation of the "De Principiis" (p. 34), and remarks that Origen was a dogmatist rather than an exegete (p. 36), being in fact far more concerned to set forth his own theology than the thought of the sacred writers. This, indeed, was to be expected from one who was so strong and unmeasured a champion of the allegorical as against the literal meaning of Scripture (pp. 49-50). Still, "allegorist though he was, he never dreamt of giving up the historicity of the Gospel narrative" (pp. 112-3). Although mentioning his doctrine of metempsychosis (p. 130), and also that "the resurrection of the flesh is unacceptable" to him (p. 162), Professor de Faye still regards the sentence of condemnation passed upon him as "flagrant in its iniquity" (p. 178). Upon the professor's own showing, however, Origen denied fundamental doctrines of the Christian faith. The professor himself does not appear to be familiar with Christian theology. Whatever else Origen taught he certainly did not look upon Christ as "the second god" (p. 105); nor was Western theology ever content to say that "the Son of God had simply assumed a body, put on mortal flesh" (p. 107). These are gross blunders, illustrating once more (if illustration were needed) how difficult it is for the modern rationalist to make himself familiar with a body of doctrine to which intellectually he is a mere outsider.

MISCELLANEOUS.

The centenary of one firm and the 333rd anniversary of the other form the occasion for the issue of the delightful *Jubiläums-Almanach* of the publishing houses of Kösel and Pustet (Munich), which were amalgamated in 1920. The historical foundations of the enterprise and its consistently Catholic policy are outlined in an interesting foreword. For the rest, the calendar consists of an anthology of selections from the firm's varied publications, which include works of theology and devotion, poetry, *belles lettres*, travel, and fiction. Mention should be made of the excellent photogravures illustrating a number of the excerpts, while the book itself is an excellent example of the taste which inspires these literary productions.

Readers of the *Sower* will be very glad to have its able Editor's frequent contributions to its pages in book form. They are published under the title *The Givers* (B.O. and W.: ps.). People who are not readers of the *Sower* are more than likely to become such after a little acquaintance with Father Drinkwater's pages. The book is divided into four parts. First comes a series of 28 stimulating "Essays for Catholics." These are followed by 12 "Notes and Opinions on Educational Topics" while the third section deals with "Religion in School." All three parts are concerned in one way or another with Catholic education, and it is not too much to say that wiser remarks have rarely, if ever, been made on that great subject. Whether you agree with him or whether you do not, Father Drinkwater keeps you thinking

from start to finish. There is a tonic quality in his thought and style which is bound to put new life into the most jaded of cynics. We should like to quote, in proof of our statements, but if one began to quote this book one would never know where to stop. Part IV. is a series of notes "On the History of the Church and of Mankind." They are mainly an answer to the tiresome Mr. H. G. Wells in his "Outline," and form a useful supplement to Mr. Belloc's criticism of that provocative work. This book, "The Givers," is one which anybody can buy with the certainty that he is getting many times the value of his money.

One of the latest of the admirable series "The Historic Monuments of England," published by the S.P.C.K., is *English Medieval Painted Glass* (8s. 6d. n.) by J. D. Le Couteur. It is fully illustrated and written in an easy style, without unnecessary technicalities. To those interested in this delightful subject the book may be most heartily commended.

The title of a daintily-produced volume—*The Beauties of the Divine Comedy of Dante Alighieri, Italian and English*, chosen and translated by T. W. Duncan (Heath Cranton Ltd.: 8s. 6d. net), reminds us of a type of book common in the early Victorian age which might have been thought obsolete, but selections from the great classics under whatever name have their place and use. No one is altogether satisfied with another's choice, but as an introduction to Dante this little book may be confidently recommended. The selection is made with judgment and in the passages we have tested we found Mr. Duncan's English to have that simplicity, vigour and dignity which Dante demands in a translator.

We may notice at the same time an interesting little book sent us from the Cambridge Press, *A New Theory of Dante's Matelda*, by Rachel Blanche Harrower (Pp. 64, 2s. 6d. net). It is an attempt to identify the Matelda of the Earthly Paradise, one of the fairest creations in all poetry, "the lonely lady who went along singing, gathering flower after flower, and with them all her path was coloured." She is here taken as representing the Intellect of Man as it was before the Fall. This attractive solution of a vexed question on which much ingenuity has been wasted is supported by a wealth of learning, and reveals a deeply spiritual insight into the meaning of the Divine Comedy.

MINOR PUBLICATIONS.

Among the recent attractive stories issued by the "Bonne Presse," 5, Rue Bayard, Paris, are the following: *Les Fugitives du Palatin*, containing a romance dealing with the early Christians, and two other stories; *Avant les Neiges*, with Canada for a background; and three "Romans Populaires," *La Tentation de Paul Martel*, *Les Evadés de l'île sans maître*, and *Le Vertige*.

The Tree of Love, translated from the Catalan of Ramon Lull, with an introductory essay by E. Allison Peers (S.P.C.K.: 3s. 6d.), is rather a difficult little book to digest. Lull's philosophy is not in the scholastic tradition and, saintly man though he was, it is to be doubted whether his spiritual teaching would be of much help to modern men in their efforts to be good.

Two excellent Almanacks are before us which contain much interesting and edifying reading and are tastefully illustrated, **The Catholic Home Annual for 1927** (Herder: 1s.) and **The Franciscan Almanack for 1927** (St. Antony's Press: 6d.).

The venerable Father Henry H. Wyman, C.S.P., has revised his excellent treatise **Certainty in Religion** (Paulist Press: 15 cents) and added an Appendix on the "Supernatural Origin of our Race" directed against materialistic Evolutionists. It contains in brief compass and expressed in an easy style the chief arguments for our Faith, and should be of great use for distribution to enquirers.

The Coadjutor Archbishop of Sydney, Dr. Sheehan, has lately been writing at length of the **Sacrifice of the Mass** (Gill and Son: 2d.) in an Australian periodical, and has summed up his discussion in a lecture which has been broadcast all over Australia and made a deep impression. As a piece of exposition of a great theme it deserves to rank high and to be widely distributed.

So many interpretations of St. Francis of Assisi are afoot and so many of them wrong that it is useful to have the only true one, *i.e.*, the Catholic and Christian one, set forth as it is in Father Bampton's sermon **The Secret of St. Francis** (B.O. and W.: 2d.).

Messrs. Gill of Dublin have issued at 3d. each n. three pamphlets, adapted from the French by Father Canice, O.S.F.C., and illustrative of the spirit and functions of the Third Order. They are **A Guide to Holiness**, **The Ideal Franciscan** and **The Thorough Catholic**, all well calculated to stimulate the production of the last-named rarity.

From the same publishers we have a helpful little devotional booklet called **One Golden Hour with Jesus in the Blessed Sacrament** by the Rev. H. Finnegan.

The first (November) number of a monthly review, "devoted to The Liturgical Apostolate," published at Collegeville, Minn., procurable also from the C.T.S. of Ireland, and called **Orate Fratres**, has reached us. It will doubtless be of great value in co-ordinating effort for the revival of liturgical devotions.

Amongst C.T.S. new publications are "**Corporate Reunion**": a theory implying a heresy, a paper which in substance readers of **THE MONTH** have already seen and which is no less timely than it was in April last; **The Quakers**, by D. M. J. Langdon, which we think should better have been called "The Society of Friends"; **The Catholic Girl Guides' Prayer Book**; and **A New Year's Greeting from the Works of St. Francis of Sales**; all 2d. each.

Reprints include Mgr. Benson's **The Conversion of England**, always a timely pamphlet; **A Poor Clare**, by Miss Alice Dease; **Why Catholics Pray to the B.V.M.**, by Mgr. Moyes; and **Prayers for Holy Communion from the Sarum Missal**.

BOOKS RECEIVED

(Reviewed in present issue or reserved for future notice.)

- ALDEN & Co., Oxford.
Human Bits. By H. H. Hamilton.
 Pp. 130. Price, 3s. 6d. net.
- BEAUCHESNE, Paris
La Revolution Française. Vol. II.
 By E. Gasc-Desfossés. Pp. 706.
 Price 30.00 fr. *Le Pèlerinage
 de ma Vie.* By J. Joergensen.
 Vol. I. Pp. xii, 358. Price,
 25.00 fr.
- BURNS OATES & WASHBOURNE,
 London.
Contemplative Prayer. By Père
 de la Taille. Pp. 29. Price, 1s.
The Secret of St. Francis. By
 Jos. Bampton, S.J. Pp. 24.
 Price, 2d.
- CAMBRIDGE UNIVERSITY PRESS.
A new Theory of Dante's Matelda.
 By Rachel B. Harrower. Pp.
 64. Price, 2s. 6d. net.
- C.T.S., London.
*Several New Pamphlets and Re-
 prints.* Price, 2d. each.
- DESSAIN, Mechlin.
De Indulgentiis. Fourth Edition.
 Pp. 275.
- GILL & SON, Dublin.
Three Franciscan Pamphlets. Price,
 3d. each. *The Sacrifice of the
 Mass.* By Archbishop Shee-
 han. Price, 2d. *One Golden
 Hour.* By Rev. H. Finnegan.
 Price, 2d.
- HEFFER, Cambridge.
A Varsity Career. By B. Dennis
 Jones. Pp. x., 89. Price,
 3s. 6d. net.
- HERDER, London.
The Catholic Home Annual.
 Edited by M. J. Murray. Pp.
 70. Price, 1s.
- KENEDY & SONS, New York.
Religion and Common Sense. By
 M. J. Scott, S.J. Pp. 330.
 Price, \$1.50. *At the Sign of
 the Silver Cup.* By Helen
 Atteridge. Pp. 260. Price,
 \$2.00.
- LONGMANS, London.
A Boy's Choice. By Maud
 Monahan. Illustrated by Robin.
 Pp. 40. Price, 2s. 6d. *The
 Three Traditions in the Gospels.*
 By W. Lockton. Pp. xi, 306.
 Price, 7s. 6d. net.
- MACMILLAN COMPANY, New York.
Under College Towers. By M.
 Earls, S.J. Pp. 142. Price,
 \$1.50.
- METHUEN & Co., London.
The Outline of Sanity. By G. K.
 Chesterton. Pp. vii., 230.
 Price, 6s. net.
- PAULIST PRESS, New York.
Certainty in Religion. By Rev. H.
 H. Wyman. Revised Edition.
 Pp. 119. Price, 15 c.
- RAUCH, Innsbruck.
De Præceptis Dei et Ecclesiæ.
 By H. Noldin, S.J. Edited by
 A. Schmitt, S.J. 18th Edition.
 Pp. 746. *De VI. Præcepto.*
 By H. Noldin, S.J. Edited by
 A. Schmitt, S.J. 21st Edition.
 Pp. 111.
- SANDS & Co., London.
Sister Mary of Jesus Crucified.
 By D. Buzy, S.C.J. Pp. 311.
 Price, 5s. net. *Tyrer's Lass.*
 By M. E. Francis and Agnes
 Blundell. Pp. 271. Price, 6s.
- SHEED & WARD, London.
*The Papacy and the Kingdom of
 Italy.* By H. Johnson, M.A.
 Pp. 124. Price, 3s. 6d. *Idylls
 of Old Hungary.* By M. E.
 Francis. Pp. 222. Price, 6s.
The Queen of Seven Swords.
 By G. K. Chesterton. Pp. 50.
 Price, 2s. 6d. *Old Testament
 Meditations.* By Fr. B. Maturin.
 Pp. 106. Price, 3s. 6d. *A Com-
 panion to Mr. Wells's Outline
 of History.* By H. Belloc.
 Pp. 119. Price, 7s. 6d.
- ST. ANTHONY'S PRESS, London.
*The Franciscan Almanack for
 1927.* Pp. 95. Price, 6d.
- SUBIRANA, Barcelona.
*Compendium Dialectica, Critica
 et Ontologia.* By Fr. M.
 Marxuach, S.J. Pp. 287.
- THE LITURGICAL PRESS, Minnesota.
The Spirit of the Liturgy. By
 E. Caronti, O.S.B. Pp. 123.
 Price, 35 c. *Orate Fratres.*
 Vol. I., No. 1. Pp. 32. Price,
 20 c. monthly. Per annum,
 \$2.50.
- UNIVERSITY OF LONDON PRESS.
St. Francis of Assisi, 1226-1226.
 By various Authors. Pp. xiii.,
 332. Price, 16s. net.

